The Christian Century

PUBLISHED WEEKLY

French Protestantism Today

By Paul Ricœur

A Refuge and Strength

(*Article II in Series*)

By Margaret Frakes

The Resolutions Rigmarole

An Editorial

Ironies of '55, Southern Style

By James McBride Dabbs

OCTOBER 26, 1955

In This Issue

Paul Ricœur

is a young French philosopher and educator who is active in European Protestant circles. He is professor of philosophy at the University of Strasbourg and director of the French philosophical journal *Esprit*. Last year he spent the fall semester as visiting professor of philosophy at Haverford College, Quaker institution at Haverford, Pa. During his time in the United States he also gave lectures at the Harvard and Yale graduate schools of philosophy and religion and at Madison Avenue Presbyterian Church, New York city. Among Dr. Ricœur's recent books: *Karl Jaspers et la Philosophie de l'Existence, Gabriel Marcel et Karl Jaspers*, and *Le Volontaire et l'Involontaire*, the first volume of his *Philosophie de la Volonté*.

James McBride Dabbs

has through the years appeared many times in the pages of The Christian Century. His latest previous article, "The Plight of the Preacher," was in the Sept. 7 issue. Now retired from his profession of college teaching, Dr. Dabbs lives on a farm near Mayesville, S. C. He is an active layman in the Presbyterian Church, U.S.

Margaret Frakes

associate editor of The Christian Century, continues her series of articles on the developing concern of the churches to serve the increasing numbers of older people on their rolls and in the wider community. The series began in last week's issue.

Frank T. Meacham

is now living in Umtali, Southern Rhodesia, after thirty-four years in the service of the American Board of Commissioners for Foreign Missions at its Mount Silinda mission not many miles away. Mr. Meacham was elected chairman of the rural conference he reports on page 1251.

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Coming Events

Oct. 26. Lutheran World Action Workshop and Rally, Salisbury, N. C.
Oct. 26-28. Disciples of Christ Area Assembly, Bakersfield, Calif.
Oct. 30. Reformation Sunday.
Oct. 30. World Temperance Sunday.
Oct. 30. National Association of Evangelicals Sunday.
Oct. 30. Chicago Sunday Evening Club; Richard C. Hertz, speaker.
Oct. 30-Nov. 4. National Council of Churches Broadcasting and Film Commission Radio and TV Workshop, Albuquerque, N. M.
Oct. 31. N.C.C. Division of Christian Life and Work Annual Meeting, Cleveland.
Oct. 31. Lutheran World Action Workshop and Rally, Washington, D. C.
Oct. 31-Nov. 2. Disciples of Christ Area Assembly, Wichita, Kan.
Nov. 1. Institute for Religious and Social Studies, New York city; themes: "Ethics for Today," "Ethical Problems of Political Democracy in America," "Life's Dilemmas and Compromises"; Charles Donahue (Catholic tradition), George S. Counts, Peter M. Murray (medicine), speakers.
Nov. 1. Americans United for Separation of Church and State (P.O.A.U.) Rally, Orchestra Hall, Chicago; Glenn L. Archer, Frank H. Yost, speakers.
Nov. 1. Lutheran World Action Workshop and Rally, Columbus, Ohio.
Nov. 1-4. First National Conference on the Churches and Social Welfare, Cleveland.
Nov. 1-30. Religion in American Life Month.
Nov. 2. Lutheran World Action Workshop and Rally, Detroit.
Nov. 2-4. Disciples of Christ Area Assembly, Fort Worth, Tex.
Nov. 3-10. National Christian Teaching Mission, Springfield, Ill.
Nov. 4. World Community Day (N.C.C. General Department of United Church Women).
Nov. 6. Chicago Sunday Evening Club; Charles B. Templeton, speaker.
Nov. 6. Unitarian Freedom of the Press Sunday honoring Elijah P. Lovejoy.
Nov. 6-8. Disciples of Christ Area Assembly, Memphis.
Nov. 6-8. National Conference on Religion and Public Education (N.C.C. Division of Christian Education, Committee on Religious Liberty), St. Louis.
Nov. 7-8. Tristate Lutheran Pastoral Conference, Milwaukee; Charles A. Sullivan, E. S. Hjortland, Morris Wee, speakers.
Nov. 7-10. N.C.C. General Department of United Church Women 7th National Assembly, Cleveland.
Nov. 8-11. Dallas Theological Seminary W. H. Griffith Thomas Memorial Lecture, Dallas, Tex.; theme: Biblical Archeology; Joseph P. Free, speaker.
Nov. 9. Lutheran World Action Workshop and Rally, Harrisburg, Pa.
Nov. 10. Lutheran World Action Workshop and Rally, Port Carbon, Pa.
Nov. 10-11. Second All-Lutheran Free Conference, Chicago.
Nov. 10-19. Consultation on Religious Liberty in Latin America (Committee on Cooperation in Latin America), Buck Hill Falls, Pa.
Nov. 19-22. All-Africa Christian Conference (Lutheran World Federation Department of World Missions), Marangu, Tanganyika.
Nov. 14. Lutheran World Action Workshop and Rally, Albany, N. Y.
Nov. 14-18. Church of the Brethren General Brotherhood Board, Elgin, Ill.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

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EDITORIAL

JUST WHEN South African Anglicanism most needs to marshal all its strength to oppose the racial policies of the government, that communion is in danger of being rent by a battle over church order. Tension between the Anglicans and the South African government, severe since the church refused to carry on its native schools under the restrictions of the Bantu Education act, was carried a step further early this month when Bishop Boys of Kimberley and Kuruman defied the new Group Areas act. This is the law which is moving nonwhites to segregated areas where they will be located on land to which they cannot acquire title. The Anglican diocese was asked to give guarantees that no whites would be permitted to attend services in any churches it was allowed to build in such areas. It refused. In taking this stand, after taking its equally determined stand on the school issue, Anglicanism has assumed leadership among non-Roman churches in condemning the government's *apartheid* measures. But at this juncture the Archbishop of Canterbury has threatened excommunication against a bishop he himself consecrated, which would declare schismatic a portion of South African Anglicanism that, while counting only a handful of European congregations, has a large African membership in a flourishing mission enterprise. It is a sad spectacle, the sort of thing which inspires Tillichian reflections on the activities of the demonic in church life. For it points toward a dissipation of Anglican attention and strength that will play right into the hands of the racialists in the South African government.

Anglicanism in Turmoil In South Africa

Unhappy History Behind Canterbury's Action

ECHOES of "old, forgotten, far-off things and battles long ago" sound behind the threat of the Archbishop of Canterbury to proceed against the Church of England in South Africa and its newly elected bishop. We do not know why that church, after rocking along without a bishop of its own since 1883 in one of those comfortably ambiguous states characteristic of Anglicanism, should have picked this particular time to dare the Lambeth lightning. But the historical reasons for the existence of two Anglican bodies in South Africa are not in dispute. They go back to Bishop Colenso of Natal, as famous a name to the heresy-hunters of the 1870s as the late Bishop Barnes of Birmingham has been to our own times. Bishop Colenso's doctrinal heresies do not sound very horrendous today; he challenged the Mosaic authorship of the Pentateuch and the eternal damnation of sinners. Perhaps it was his leniency toward the polygamous habits of his Zulu converts and his championship of their rights against the Boers, who were as heavy-handed in dealing with Africans then as now, which were decisive in his offending. At any rate, Bishop Colenso's fellow bishops tried to unfrock him for heresy, and when the civil authorities stood by him, South African Anglicanism split into two bodies—the Church of England in South Africa, led by Bishop Colenso, and the Church of the Province of South Africa. The former has only about 3,000 English members, but at least 40,000 African communicants. It has had no bishop since Colenso died nearly three-quarters of a century ago. The latter is the church of most "European" Anglicans in South Africa; it has been recognized by the Lambeth conference since 1897. Some attempts have been made to bring the two bodies together, without success. Now the smaller church has aroused the larger by electing its own bishop, George Frederick Bingley Morris, and he has accepted election. Bishop Morris was consecrated an Anglican bishop in North Africa by Archbishop Fisher in 1943, the ceremony taking place in St. Paul's Cathedral, London. He retired from that bishopric last year and became rector of a church at Johannesburg in the smaller South African branch of Anglicanism. His election as bishop by the synod of that branch took place in August.

More Troubles for an Establishment

ARCHBISHOP FISHER, already recognizing one Anglican bishop in Johannesburg, must have felt that he had no option but to crack down when Bishop Morris accepted his new election. Charging him with acting "against the principles of church order observed in the Anglican communion," he sent formal warning that "unless he [Bishop Morris] withdraws from this position I must regard him as having put himself out of communion with the see of Canterbury and outside the fellowship of the Anglican communion." Opinion within British Anglicanism is reported to be nearly unanimous in approval. It probably will be among Anglicans everywhere, except in the threatened church in South Africa. The Anglican emphasis rests heavily on "order," as all who have worked in the ecumenical movement can testify, and the present ecclesiastical state of affairs in Johannesburg has a distinctly disorderly aspect. However, Bishop Morris is not showing any disposition to obey the summons from Canterbury.

Just as Colenso appealed to the civil authorities and won, Bishop Morris indicates that he will carry his case all the way up the civil ladder, if necessary to the crown, with complete confidence in the outcome. His church, says Bishop Morris, is the "true Church of England in South Africa," because the Church of the Province of South Africa seceded from it. It has been so recognized in South Africa by Parliament, successive governments and the supreme court. The dispute, if pursued to a showdown, could throw into the British Parliament the major questions of (1) what is schism in the Church of England, and (2) what are the limits of the authority of the Archbishop of Canterbury and the Lambeth conference. A political, or parliamentary, decision on these points would be as distasteful to most Anglicans as was their discovery in 1928 that Parliament—with non-Anglican Scottish, Welsh and Ulster members casting the deciding votes—would refuse to allow the church to write its own Prayer Book. On the other hand, action by a parliament in Great Britain to settle church affairs in South Africa could add fuel to the Nationalist agitation to cut all ties with the British Commonwealth. There may be Anglicans who will feel that the threatened excommunication of Bishop Morris is so entirely a matter within Anglicanism that outsiders should not comment on it. But anything which threatens to divide and weaken a Christian communion in so vital an area for the Christian future as is South Africa today is of concern to all other Christians. We trust that this dispute may yet be resolved without resort to crown or parliament or courts, and without breaking the bonds of Christian fellowship.

Supreme Court to Pass on Important C.O. Case

BY COMMON CONSENT, the most important questions to be decided in the current session of the U.S. Supreme Court will concern the civil rights of members of the Communist party and the party itself. But many churchmen will be watching intently to see what the court says about the case of the Rev. T. Vail Palmer, Jr., a 25-year-old Quaker minister in Gonic, New Hampshire. Mr. Palmer's appeal involves some of the most controversial issues that have grown out of the conscientious objector provisions of the Selective Service law. He is a conspicuous victim of the "cat and mouse" policies of the justice department in administering that law. In 1950, while working on the staff of the Central Committee on Conscientious Objectors in Philadelphia, Palmer was found guilty of refusing to register for the draft and sentenced to a year and a day in federal prison. He served his sentence. But in August 1951, before his release, he was involuntarily registered by prison officials. He entered the theological seminary at Oberlin, which made him eligible for a ministerial deferment, but he refused to apply for it. His draft board, acting on his involuntary registration, classified him 1-A and ordered him to report for induction. He refused to fill out his Selective Service questionnaire or to report. So he was again tried and convicted, and will have to serve another prison term if the Supreme Court upholds the conviction. Palmer's contention is that both refusals were based on his religious convictions, which make him a conscientious objector to participation in any form in the war-making process, and that if his religious convictions are not recognized, he has been deprived of the religious freedom supposedly guaranteed him under the First Amendment. He also argues that to keep sending him back to prison for continued refusal to be inducted is to subject him to multiple sentences for the same offense. This, in essentials, is the Palmer case. What will the Supreme Court do with it?

The Team Needs Its Captain

ALL THE NEWS from the Denver sickroom is good, and the nation is profoundly thankful. It should be clear by this time, however, that the President's illness is going to have deeply disturbing effects on the operations of government for the rest of his term, no matter how steadily he recovers. Perhaps this, and not simply apprehension that the Democrats can beat any other Republican candidate, is partially responsible for the recent shenanigans in Wall Street. Every comment from within the administration bears down hard on the excellence of "the team" President Eisenhower has recruited, and its ability to carry on the functions of government for as long as he is incapacitated. In routine matters, this is true. The President brought to the White House his army habit of working through a staff expected to carry most of the administrative load. He has assembled an above-average cabinet and group of agency heads (though there are some weak spots). His White House crew is highly competent. Nevertheless, a team needs a captain. If it doesn't have one it soon runs into trouble. Roscoe Drummond says this is already happening to the Eisenhower team, which is arguing in the huddle over whether to stick to the Benson farm price policy or to throw it out in favor of a 90 per cent of parity guarantee. Even more danger attaches to what can happen in foreign affairs in the captain's absence. Drew Pearson, no infallible source of information on Pentagon plans, writes that the Pentagon expects trouble around Formosa and in Korea this fall and that "it's no secret they [the Joint Chiefs of Staff] intend to meet any serious trouble with atomic weapons." The Pentagon, Mr. Pearson says, claims that this was okayed by the President before he became ill, and so won't be referred to him if the armed services think the time has come for some atomic bombing. Mr. Pearson has been wrong before, and we hope he is wrong about this. But we would feel less apprehension if the captain were in full command.

Stalling on Disarmament And Atoms-for-Peace

HOW DIRECTLY the President's illness is already affecting world affairs is shown by the way in which the United Nations is marking time on two of the major issues before its Assembly, disarmament and the Eisenhower atoms-for-peace plan. The U.N.'s disarmament subcommission has adjourned until after the foreign ministers' conference at Geneva because it could not go ahead without knowing what the U.S. compromise with Russia over the disarmament issue—if any—was to be. Mr.

Stassen, the disarmament member of "the team," had to stall the subcommission with a speech which was a triumph of using many words to say next to nothing. He has carried the delaying process farther by forming a new board of eight national figures to make a "broad reappraisal" of the whole disarmament problem. Apparently both the President and Mr. Dulles realize the damage such stalling can do, for the first important action permitted the bedridden chief executive was the dispatch of a letter to Bulganin designed to set the process of compromise in motion. Meanwhile, the atoms-for-peace plan has made a little progress. At least a proposed charter for an international agency, paralleling the U.N., to take charge of the program, has been published by eight of the nations which are major producers of nuclear materials. And the Soviet Union has given a modified assent to join in such an agency. But there is much dissatisfaction with this proposal. India voiced the dissent of most of the smaller nations when it declared that the program should be a U.N. responsibility. There are thus two main lines of attack against the plan that the United States is now supporting. There is the contention of the "have not" nations that there is no need for a special international organization, and there is the Russian contention that atoms-for-peace should be linked with atomic disarmament. The United States will not be able to negotiate seriously with any of the dissenters unless and until the President takes over active leadership. "Get well" cards are reported to be descending on Denver in such a flood that poor Mrs. Eisenhower is nearly knocking herself out trying to acknowledge them personally. But the U.N. should add the biggest and most importunate one to the deluge.

Mr. Molotov Sees The Light

ALL SORTS of interpretations are offered of the "retraction" Mr. Molotov has made of a sentence in a speech he delivered away back in February. No one, however, seems to be suggesting that the correction which the Soviet Union's foreign minister published in the magazine *Communist* meant just what he said. This, perhaps, was to be expected. Ideological confessions of sin by Soviet big shots have had a way of turning out to be notices that they were about to become little shots, or an item in the obituary columns. But the Malenkov episode suggested that this may no longer be the case. And it seems to be settled that Mr. Molotov is going to Geneva this week as still foreign minister. What did Molotov say in this letter which has caused so much excitement? That the Soviet Union has passed the point where "the foundations of socialist society" are being laid, that socialism is now established, and that therefore the U.S.S.R. is now ready to go ahead to build a communist society. In Marxist-Leninist terms, what would that mean? That Russia's revolutionary period of "the dictatorship of the proletariat," of social reorganization enforced through terror, is over, and that constructive progress toward a classless society in which the state apparatus will gradually "wither away" (i.e., release its grip on individuals) is next on the program. We do not say that this was the hidden meaning—hidden in the Edgar Allan Poe fashion by not being hidden—of the Molotov retraction. If something unpleasant happens to Mr. Molotov in the next few weeks we will know it wasn't. But this was what a Russian reader could have taken it to mean. And there have been a good many recent developments inside the Soviet Union which make such an interpretation plausible.

What's Happening to Clergy Salaries?

CLERGYMEN are getting paid more today than they used to be, but their comparative position among American occupations is taking a nose-dive. So says the U.S. Census Bureau, which has just completed a study of what happened to American pay scales between 1939 and 1949. The study was carried out by the bureau with the cooperation of the Social Sciences Research Council. In 1939 the clergy were among the upper 30 per cent of U.S. salaried workers; in 1949 they were among the lowest 30 per cent. This on the basis of an investigation of 118 occupations. In the decade studied, the clerical calling was one of only 24 which failed to show a gain in average salaries of at least 100 per cent. To be sure, clerical salaries went up from a median of $1,264 a year to $2,319. That was an increase of 83 per cent—and many an official board will demand, "What more can they want?" But other white collar professions showed an average gain of 122 per cent during those same ten years. Lay church workers, whose "salt mine" status was referred to in these columns on September 28, gained only 70 per cent during this decade of soaring living costs. Their average inched ahead from $1,327 to $2,276. On the whole, this study by the Census Bureau shows that income is being more equitably distributed than was once the case. Wage earners in the bottom 20 per cent of the population are still receiving a bare subsistence; their share of the national income is only 3 per cent. All the other groups showed a marked gain until the study reached the richest fifth, whose share dropped from 49 to 42 per cent of the national total. But the clergy and other church employees shared very little in the general improvement.

Catholic Representation Insured At White House Conference

ARCHBISHOP CUSHING of Boston stirred up a sudden autumnal squall in New England when he protested against the lack of representatives from Roman Catholic parochial schools on the Massachusetts delegation to the coming White House Conference on Education. The conference is to meet from November 28 to December 2. The storm reached peak violence in Vermont, where John S. Hooper of Brattleboro, former chairman of the state board of education, resigned from the state's delegation in order to make room for a parochial school representative. But in Washington it was explained that, expecting state school authorities to choose most of their delegates from the public school system, Catholic, Protestant and Jewish groups with parochial schools had been invited to name delegates. Delegates will therefore be nominated by the National Catholic Welfare Conference, the National Catholic Education Association, the National Council of Catholic Men, the National Council of Catholic Women, the

National Catholic Alumnae Association, the Commission on American Citizenship of Catholic University and the Catholic Press Association. Monsignor Frederick G. Hochwalt, general secretary of the National Catholic Education Association, said that he had been in on the planning of the White House Conference from the start and that he was confident Catholic interests would be adequately represented. It certainly looks that way.

Singing Together to Grow Together

A NEW HYMNAL is always an occasion in the church's life, never more than when it sets several denominations to singing one tune. *The Hymnbook,* just out, does exactly that, since it is compiled by committees of the Presbyterian Church in the United States (South), the Presbyterian Church in the United States of America (North), the United Presbyterian Church of North America, and the Reformed Church in America. The United Presbyterian and Reformed churches started the ball rolling in 1949. When the two largest Presbyterian bodies joined the cooperative enterprise in 1950 there was hope that the completed book might be useful to the reunited church then seemingly in sight. Insofar as the participating committees were motivated by such a hope, their handsome volume comes off the presses in October 1955 as a relic of that blasted expectation. It is not a mute relic, however. Its 538 pages are prolonged testimony to what the churches have in common, and to what the churches have to contribute to each other. In common, in this case, is a strong taste for 19th century hymnody and a lamentable disinterest in the German chorale. Among the contributions are the metered Psalms from the United Presbyterians and the gospel hymns from the Southern Presbyterians. As is usually the case when making the many into the one, there is some question whether the melange has the integrity of any one of the participants' own traditions. But beginnings must be made somewhere, and it is to be hoped and prayed that this rich book of devotion is a beginning. It may look like a relic to some. To most it will be a portent.

Texas Court Rebukes Segregationists

SCHOOL SEGREGATION suffered another setback in Texas on October 12 when that state's supreme court ruled that school financing laws could not be used to evade the ruling of the U.S. Supreme Court forbidding segregation in public schools. A state law which would have denied state funds to any school district in which white and colored children attended the same school was declared unconstitutional. The court also held unconstitutional all state constitutional provisions and laws requiring segregation. The case was brought by the Texas Citizens Council, a pro-segregation organization which sought an injunction against providing any state money for the Big Spring school district, where six Negro children had been admitted to a hitherto all-white school. ¶Several leading Stockholm papers, Religious News Service reports, have attributed the doubling of Sweden's suicide rate in the last two years to the decline in Christian influence. Suicide attempts now outnumber traffic fatalities in Sweden. ¶When Jehovah's Witnesses lose a case before the U.S. Supreme Court, that's news. But on October 10 five Jehovah's Witnesses' cases were lost on the same day! Three had refused to accept work assignments as c. o.'s in an Illinois state hospital on the ground that this violated the clause in the Fourteenth Amendment prohibiting involuntary servitude. Another's conviction for draft evasion was upheld, though he claimed that the Fifth Amendment prohibits deprivation of liberty without due process of law. Another appeal, based on alleged "prejudice and discrimination" against Witnesses by Illinois draft officials, was also dismissed. ¶Church World Service, 215 Fourth Ave., New York 3, is again planning a "Share Our Surplus" program for Thanksgiving time. For full information and publicity material, write C.W.S.

The Resolutions Rigmarole

IS THERE A CHURCHMAN who does not worry, after each new spate of church resolutions, about how well the statements have been wrought? Is there one who does not wonder just what the resolutions have accomplished? An ideal has been proclaimed, at least. Or was it—either "ideal" or "proclaimed"? An informed opinion was stated—or was it? The church's mind was broadcast—or was it? A stand was taken—or was it? For whom do the resolutions speak, and to whom do they speak? How seriously are they meant and how seriously are they received? Every major church meeting underlines the problem of pronouncements.

I

After Evanston two of the several perplexities about pronouncements were highlighted. Most glaring of all was the inappropriateness of the Second Assembly of the World Council of Churches' voting resolutions on doctrinal matters. The assembly obviously wanted to and had to express itself doctrinally, but ordinary parliamentary practice was not up to the ecumenical task. Hard boiled reporters caught the absurdity in the delegates' gravely voting on the divinity of Christ, and the more sensitive delegates must have been at least as aware of how dubious their action was.

For in the Protestant Christian church truth is not legislated. Even a whopping majority vote cannot decide reality. If Robert's rules ever had doctrinal relevance it would have been at Nicaea or Chalcedon when the determination of doctrine was the church's internal affair, but classic procedural codes aren't much help where the discussion is *among* churches. It is this consideration which suggests a certain artificiality in the federalist conception of a united church. A Protestant congress couldn't ever do anything except perpetuate divisions because the basic problems for church unity are not susceptible to resolution by resolutions. Voting has less than nothing to do with the most fundamental issues in the church's life.

Somehow, somewhere, the ecumenical church will have to develop the kind of statement about personal essentials

which can stand as a witness confessed to, rather than a resolution voted upon; toward which consensus grows, rather than for which votes are rallied.

The second problem about pronouncements of which Evanston reminded us is one that the assembly really left behind. This is the problem of follow-up. What happens to all his moved, seconded and passed wisdom? How is the muteness of the official record given voice? How do we get the ministry in pulpit and pew to take seriously what is so seriously meant? How do we get the assembly's careful resolution of difference to make a difference after the assembly? The World Council secretariat has given this much longer and more creative thought than any particular denomination ever did before, but from the record the problem has not been solved. The Evanston reports and resolutions just have not been picked up and kneaded into the churches' life as intended. These pronouncements, produced with such labor and at such expense, are at present stillborn. They just have not had breath pounded into them. We who were to make them breathe have let them lie in the records, lunkish and inert.

Long before Evanston Robert Bilheimer was pushing the idea of "ecumenical couriers"—able reporters and interpreters who would carry the news and drum up enthusiasm for the pronouncements in every land and in every denomination. This was tried on a modest scale in the post-Evanston assemblies and in other ways. It was something, but it wasn't enough. It must be more and louder next time. The most powerful, persuasive voices must be borrowed from the loftiest pulpits. Such men can always get away for a year to head their denominations, why not for this? Here is a service the preachers can render the ecumenical church, evidently one that nobody else can. It may be expensive, but not too expensive if the assembly's conclusions can thereby be saved from total loss.

Even more expensive will be the increased, more inventive and imaginative use of press, radio and television in the propagation of great pronouncements. The fact is that the business of communication is highly technical and specialized, requiring technicians and specialists whom the Protestant church has been slow to develop or recruit, and asking for funds which the Protestant churches have been slow to budget. At least, we are more aware of the problem and more Protestants are worrying about it than ever before. But compared to the Roman Catholics, we are still playing at the job. Until we buckle down to all the intricacies and involvements of the problem, however, resolutions will continue to sink without a trace. Until church executives understand that press departments and publicity budgets are not superfluous cosmetics but the very veins and pumping organs that circulate to the whole church the nourishment prepared by the leaders—until then, the leaders will be left talking to themselves.

But even when the resolutions are on the many definitely votable subjects, even when the resolutions are well distributed and publicized, there is a stubborn resistance to using them in preaching and in parish programming. Part of this comes from the slow-to-die view that the church has nothing to do with economics and politics, and that when its assemblies speak on such subjects, their voice is to be ignored. The two elements that figure deepest in every man's life are thus closed to Christian concern, but some conservatives don't mind so corseting their Christianity. To such, of course, no courier would help until conversion first had taken place. Conferences wondering whether to resolve or not to resolve cannot be much guided in their decisions by those who will refuse to consider them in any case.

Conferences can, however, be guided by the attitudes of many other churchmen who are eager for direction in their Christian concern, but who have been left less than enthusiastic about the reliability of some of the guidance church conventions have hitherto provided.

II

After Honolulu, Episcopal delegate Charles P. Taft, writing in the *Living Church* for October 9, used his denomination's 58th General Convention to illustrate this reason for the inertia of the churches in the reception and implementation of convention resolutions. While finding much to be grateful for in his church's deliberations, Mr. Taft was sensitive to a certain hasty and amateurish air about some of the considerations. Expert opinion was not consulted often enough. Resource personnel on the denomination's staff was ignored by convention committees. Discussion was not informed or searching. Hence too many of the resolutions were somewhat inaccurate, more were unconvincing and even more were embarrassingly trite.

The resolution on narcotics, for instance, ignored thirty-five years of experience in the field on the part of government agents, and assumed, against much expert opinion, that severity of penalty would have a serious deterrent effect on the narcotic traffic. The resolution on comic books betrayed ignorance of state laws on the subject, and could give encouragement to censor vigilantes whose recklessness is more dangerous than any funny paper. The resolution on the United Nations strongly favored world federation, but added approval to the idea of a meeting to revise the charter—a suggestion not so easily endorsed by informed supporters of the U.N.

And so it went. All sensitive Christians could more than match Mr. Taft's tally from their own denominations' deliberations. One reason that resolutions are not taken seriously is that they are too often too superficial. Delegates may be wild to resolve, but when they do not work in depth the churches must be understood if they cannot get too wild about their resolutions. Christian conferees must get over their suspicion of specialists. In a day and age when almost every question of right and wrong has technical ramifications, technicians must be consulted and their testimony honored. Rules of thumb and a heart in the right place are not enough. We must get the facts from those who know them best, and then with them we must use our most critical, discriminating, Christian intelligence on the facts. These days the word of God may be spoken by very technical specialists. We must be attending them closely if we are to hear that word. When we do, our newly pertinent resolutions will go farther and do more in the churches that until now have been markedly unimpressed with bumbling good will.

According to Mr. Taft, again, this is the very line of thinking which now directs the National Council of Churches in its approach to new resolutions. Before any resolution is passed by that body, articulate, informed rep-

resentatives of every significant attitude toward the subject are heard, and experienced literary craftsmen state the group's meaning precisely in the resolution finally adopted. It would seem that everything necessary to the drafting of a useful resolution is included. This ought to be the way to ascertain God's will "with intelligence as well as with courage."

III

After Pittsburgh, however, one wonders whether somewhere along that promising line courage itself hasn't leaked out. Consider, for instance, the informed, balanced, precisely stated resolution on recent "tragic events in Mississippi" adopted by the General Board of the National Council of Churches at its recent meeting in Pittsburgh. Evidently all the expert advice in the world cannot save a resolution from the deadly caution which is still another reason for the churches' unconcern about some of the resolutions that come to them. No mention of the particular tragic event occurs in the resolution. Instead, the "violation of human personality on racial grounds" is blamed on "the whole nation." Christian concern and compassion are extended to those "who have suffered and are suffering," but it is also "humbly acknowledged that violations of human rights are not confined to any one section of the country."

This is pretty pale and puny stuff, no matter how informed and balanced. It is the kind of resolution in which a hypersensitive theology becomes strangely insensitive, and in which church politics determine church policy. Breasts are vigorously beaten, but not a finger is pointed. General judgment swathes the whole situation, and no discriminate judgment gets through to spoil any man's peace. *Life* magazine has a Mississippi constituency, too, and as a business proposition an even livelier concern than the churches about offending the readers. But on the Till case, the secular journal's blazing, impassioned editorial made the National Council's "intelligence" look remote and callous. Resolutions, if they are to be taken seriously enough to warrant their passing, must be more objectively informed than ever. But the intelligence that shapes them must be a bristling intelligence. And the spirit that moves them must be a radical courage.

Counterpoint

TO UNDERSTAND is to be misunderstood.
The heavenly author of our human good
Is rarely depicted in his fullness by
Men he has made; although we try and try.
Some think he is unlimited in power;
Others think he needs their help every hour.
Some call him master and themselves his slaves;
Bondage to some is that from which he saves.
To some he is less a father than a mother;
Some are assured he is the wholly other.
He is a burning fire, and yet a joy.
He can create; he also can destroy.
Some laud his courage; others laud his pity.
Twelve gates stand open to God's holy city.

KELLY JANES.

Will You Take a Dare?

EDITOR THE CHRISTIAN CENTURY:

SIR: Here is a tale about a high-powered research genius that I am passing on to all editors, preachers, presidents and program chairmen of Women's Clubs and Luncheon Clubs, and officers of all organizations, from Ladies Aid Societies down to Bingo Clubs. Alan Greene tells the story of this particular genius in the *Saturday Review*. It goes like this:

A women's church organization decided to find out, if possible, what was wrong with it, for it seemed to be dying on its feet.

So the women hired a public relations counsel. He asked the members the conventional questions, such as "Why did you join?" or "Why didn't you?" That was a dead end. It got nowhere. Then a bright young lad was put in charge, and he asked everyone just one question: "Would you ask a bright, intelligent young woman to join your organization?" That did it. They thought, "What would she think of our long-winded reports and the prosy, futile exercises in Robert's *Rules of Order?*" After such horrifying sessions of sweet silent thought the streamlining got under way immediately.

Now for the dare. I dare you, one and all, to try that question on your own organization. What would a keen-minded prospect think of it? For instance, suppose you were a member of a Methodist annual conference. (Don't get mad. I only said *suppose.*) Would you invite a keen, intelligent, efficient friend to look it over with a view to joining? What would he think of the five-day succession of verbose reports, the same ones that had been given for the past fifteen years, with only the punctuation marks changed? Reports going all the way from approval of peace to appreciation of Our Beloved Bishop. What would he think of the appalling waste of time spent in pious following of an agenda worked out by John Wesley in the 18th century? The picture calls to mind the alleged remark of Phillips Brooks when he attended his first meeting of the House of Bishops: "Is it always as dull as this?"

But why rub it in on the men? There is the Ladies Aid Society, under any name. Of course anyone with half an eye knows that in many churches the Woman's Society is the one live nerve, the one group that responds to the organizational stethoscope with a brisk wiggle. Yet sometimes the hypothetical bright young woman looking it over might be frightened at the less than exciting conversation, largely devoted to the three topics that Jesus warned against as being near zero: what you shall eat, and what you shall drink, and what you shall put on.

Step over into the Service Club. The boys have taken their "Joe" and "Harry" buttons and are giving forth in the period of festive song (not much "fest" to it) with the rendition of "Old MacDonald had a farm." What would the bright young man think of the well worn persiflage that sometimes passes for wit at the noonday assemblies of these pillars of the community?

At any rate, ask the question of yourself. You'll be surprised!

Yours,

SIMEON STYLITES.

Second in a Series on the Church And Older People

A Refuge and Strength

By Margaret Frakes

WHENEVER the concerned meet to consider what can be done to solve the "problem" posed by the ever growing number of inactive older men and women in American society today, one conclusion is sure to rise to the surface: the solution hinges on the individual's success in adjusting his emotional attitudes to the new stresses and disturbances which come with an altered way of life.

For such an adjustment, no contribution is better adapted to fit the need than that which can be offered by religion, with its regard for each person as an individual, a child of God—worthy of his love, entitled to access to his care. Society with its concern for the older person's economic well-being, medical services with their care for his health, education with its offerings to keep his mind alert —these are essential. But they are only partial. No matter how well the older person's physical needs are met, unless he senses a *reason* for existing, unless he can call on a source of strength to help him see his life as a whole and his relationships to those about him in an unselfish light, his "evening" is likely to be a time of unhappiness and fear rather than of fulfillment.

It was in recognition of the importance of religion's place on the gerontological "team" that representatives of America's churches and synagogues were assigned an active role in the first National Conference on the Aging in 1950, a synthesizing event from which much of today's concern for the welfare of older citizens has stemmed. Out of their deliberations came a statement which said: "A principal interest of the churches and synagogues is the spiritual needs of man: the qualities essential to him as a spiritual being . . . which shadow in him the image of God in which man was created. The imperfections of these qualities in human life create spiritual needs."

Spiritual Needs Arouse Concern

What are the spiritual needs these religious leaders agreed are of special concern to older men and women? Assurance of God's continuing love. Certainty that life is protected, that human life is sacred, lived under the providence of God. Relief from heightened emotions (guilt, hostility, anxiety, grief, fear—of illness, of the process of dying rather than of death itself). Relief from the pangs of loneliness. Perspective which embraces both time and eternity. Continuing spiritual growth through new experiences. Satisfying status in life and continued acceptance by one's peers and by younger persons. The feeling of continued usefulness: "In the economy of God there are no useless persons."

Meeting these spiritual needs is a task which imposes on the churches and synagogues a unique responsibility, one which they have only recently begun to recognize. For long the older person's spiritual welfare has been taken for granted, while major attention and financial expenditure have been centered on children and youth. Older women? The church's "circles" are supposed to keep them busy. Older men? They used to be found in Bible classes; now it is assumed that they come to Sunday morning worship services. Only a few churches have made any special provision for meeting the needs of men and women in a period of life beset by almost as great emotional stresses as occur in adolescence.

"We've excused ourselves on the ground that we must prepare children to face life," a Lutheran social worker said recently. "But these older people are facing eternity. And we are jeopardizing their chance of facing it with courage and faith." Today, as clergymen in their pastoral work find that an increasing number of family troubles stem from difficulties caused by the presence of older relatives in the home, as they stumble on the unhappiness of lonely oldsters, they have begun to ask themselves if a privilege which should be enjoyed by every one of God's children is not indeed being jeopardized by the churches' lack of concern.

Early Years Govern Later Adjustment

Since aging is part of God's plan for man, the church whose religious education program has led its members from their earliest years to see themselves as part of that plan, and so to build their lives and act toward others as to make themselves worthy sharers in that plan, will find less need to start over again with specialized spiritual nurture for the elderly. People do not develop personality defects overnight or at the point of retirement. It is trite but true to say that determination of whether one is to experience a "full" or an "empty" old age begins in the cradle.

Cicero recognized this when he wrote (in *De Senectute*): "Those who have no resource within themselves to live a good and happy life find every period of life burdensome, but those who seek their blessings within themselves regard nothing as evil that the necessity of nature brings." And in answer to the query, "But are there not old men who are churlish and fearful and irascible and hard to get along with?" he replied, "Of course, but these are defects of character, not of old age."

"Churlish, fearful, irascible, hard to get along with." For those unhappy men and women who have brought those qualities into their sunset years, the alert church can still provide the means of transformation. Above all, it can help reverse their concern from self to others—to the distress, it may be, of those promoters of politically inspired pension schemes who would enrich the elderly no matter what burdens others may be called on to bear as a result.

Manifestly, there are many men and women who have been sustained through life by a religion that enables them to enter their later years sustained by their faith and prepared to continue joyously and unselfishly to the end of their days. For them the church never ceases to be a center

of interest and an object of devotion. But there are countless others, even among regular church attendants, for whom the meaning of life is lost as productive physical activities decline. Many of them, plagued by fears of rejection or beset by infirmities, withdraw from the church just when they need its ministrations most. Others who have had little contact with the church in their active years need to find their way again to its doors, yet hesitate to do so. Still others, unchurched, wait outside, lacking access to the spiritual solace it has to offer yet so often withholds through unconcern or unawareness. For all these, the church has a responsibility.

Religious Desires Often Unfulfilled

Students of gerontology have found that people tend to crave satisfying religious experiences as they grow older, but at the same time hesitate to take the steps necessary to gain them. A study of 381 recipients of Old Age Assistance in New York showed that of the 92.7 per cent who formerly attended church, only 42.9 per cent were still doing so. The reasons given for not going were varied. Physical infirmity ranked high, along with the difficulty of climbing flights of steps (a consideration church architects might well take into account). But with surprising frequency their complaints centered around a feeling of no longer being needed or even welcome. Appended were such comments as these: "I can't contribute as much as I used to, and I don't like to go when I can't pay my way." "Nobody seems to remember me any more." "I'm so ashamed of my old clothes among all the finery."

All too seldom is the change in residence that often comes with retirement accompanied by a transfer in church membership. "What's the use at my age?" the newcomer often asks. Or, "I don't want my name taken off the old roll after so many years." A city clergyman describes himself as "shocked" when a comprehensive check of the community his church serves turned up dozens of older persons newly come to live with adult children, or forced to move to smaller quarters, or simply lacking a permanent church affiliation. "We had nothing to offer them except the chance to listen to a sermon once a week," he said. "But now that we know they are here, the picture is going to change."

Not Just Names on a Card!

Obviously, the first essential for the church which hopes to make its service to older people effective is to *know* them —as human beings, not as numbers on a file card. Unintentional slights or errors can wreck this personal relationship, as happened in the case of my friend Frank, who at eighty-five was compelled to leave the large city church in which he had been an active member to spend his final years in a home operated by his fraternal order in a distant city. Prevented by failing strength from climbing the steep steps to the only church near by, he continued to be absorbed in the affairs of his "home church," following its activities in the parish paper, sending in small contributions as occasional gifts came his way. With the passing of the years, however, the gifts dwindled, and he could no longer contribute. At last came a form letter: "Since our records show that you are no longer attending or contributing . . . we regret that we must remove your name from our rolls." A small oversight, perhaps. But for one lonely soul it marked a separation from his church as twilight neared, a bitterness that was to last the rest of his days.

Admittedly, interest that goes beyond symbols on a record card takes precious time and effort from the too limited quantities of those commodities available in the average church office, beset by crowded schedules, departmental programs, more importunate calls on the pastor's services. But with its insistence on the intrinsic worth of man as an individual, as a child of God, the church is called to make such expenditure.

To supplement the limited personal attention it is possible for most pastors to give those who are not acutely ill or otherwise in immediate need of their services, many churches have developed visiting programs through which selected volunteers from their memberships, after special training (this is a must, all agree), are assigned older persons on whom they call regularly, offering companionship, "listening," providing reading and other leisure-time materials, referring to the minister problems that require expert help. At the very least, such programs put an end to the "record card" relationship, and even in very small congregations they fill an urgent need.

Increasingly, the need to help the clergyman minister with understanding to the older members of his flock is being recognized and acted on. Seminary courses in pastoral psychology offer training designed to help students recognize the spiritual lacks and needs of older people, to understand what the problems are which beset them, to foresee the temptations which so easily may lead them into repellent behavior—in short, to bring them into a rewarding relationship with God and man. Denominational and interdenominational conferences supply background information and a knowledge of the tools and techniques needed to implement a ministry to older adults.

Mature Talents Untapped

Often congregational apathy or even hostility stands in the way of such help. Sometimes it is the minister himself who clings to the idea that all church activities should be "family centered"—forgetting that most often the older person is no longer part of a "family" as religious education understands the term, and that his inclinations, his habits, his interests and his needs seldom coincide with those of the growing family. There are prejudices, too—belief that older people often "want to hog the show," "refuse to give way to new blood and new ideas," "have had their day," "slow things down." Such prejudices, it has been demonstrated, do not crop out if the spiritual foundations of the congregation are strong enough to insure that each person sees his own role in proper perspective and has learned to submerge self in the interests of others, and if older people are assigned tasks which give them status yet are adapted to their new limitations.

Failure of the local church to make use of the talents of its older people often results in a waste as inexcusable as is society's assignment of them to an economically unproductive role. For they have talents of great potential value. Among those "visitors" mentioned above are invariably to be found men and women well past retirement age—persons who have found later life worth living and are eager to help others make the same discovery. A church council

executive in St. Louis suggests that retired laymen who have been successful in "going through the chairs" in their churches might pool their resources and offer to new and inexperienced congregations the sort of counsel a group of "over 65" financial experts in St. Louis now offers to infant business ventures through its "Experience, Inc." enterprise.

At First Congregational Church in Oak Park, Illinois, a number of retired men and women have taken over a variety of administrative tasks which lighten the load of the regular church staff and leave it more time for other duties. They have, says the pastor, "turned out more staff work—filing, mailing, hostessing—than any full-time parish visitor could accomplish." This church, too, is making a conscious effort to take advantage of the experience of its older members who have held a succession of church offices, calling on them for counsel in major matters of policy and program. "The church which does not have such elder statesmen is grievously impoverished," says the pastor.

From Unconcern to Respect

In addition to its unique responsibility to provide its older members with essential spiritual undergirding, the church has an opportunity in its relations with the wider community to help change today's attitude toward the elderly from withdrawal or unconcern to respect and appreciation. It can inspire secular efforts to serve the needs of the aged, and help determine the methods and goals of those efforts. Most community enterprises welcome participation by representatives of the churches; to refuse is to jeopardize their success. In the comprehensive survey of the problems of chronic illness and aging being conducted under a Kellogg Foundation grant in three counties in Colorado, the state department of health recommends that ministerial associations be represented on the committees in charge and that religious needs be given careful consideration. In Otero county, the survey is being conducted under the leadership of a La Junta pastor.

Within its own walls, the church can encourage discussion and action on public issues relating to older people in the community. It has an opportunity not only to help determine what resources the community is to offer older citizens, but also to counsel people who need those resources on how to take advantage of them. It can lead out in efforts to secure legislation to provide adequate public care for the indigent senile or otherwise helpless aged. Says Ruth Laverty, recognized by both church and secular agencies as a wise and experienced authority on services to older persons: "[The secular agencies] need the church as much as the church needs them. . . . The experience is to the advantage of both: the church is enlightened in the effective use of community resources, and the local organized groups are enriched by the spiritual power of the church."

'Light, Leaven and Salt'

Early this year the American Lutheran Board for Christian Social Action adopted a statement designed to stimulate thinking and promote discussion of the peculiar responsibility the church is called on to discharge in the face of the growing needs of its older members. "The older person is not 'through,' a problem requiring solution," said the statement. "Older people are not a category called 'aged,' but individual persons with individual abilities, wants, needs and contributions. The church from its understanding of God's word offers correctives to such mistaken attitudes. It sees length of life as a gift from God . . . That older age presents many problems in contemporary America, the church must admit. It sees these problems arising primarily, in a human sense, from the uncertain place the older person holds in a rapidly changing social order, [and] in a theological sense [as] the consequence of sin, man's failure to live according to God's precepts and commandments. . . . It is in the realm of meeting the spiritual needs of older people that the church has a unique and inescapable obligation. She, her pastors and leaders and her agencies . . . have contributions to make from their understanding of God's word, the insights it affords into man's nature . . . , the answers it gives to the mysteries of life and death, and the principles it sets forth for governing men's lives. . . . The church [can] be a light, leaven and salt from the very outset of the movement."

Ensuing articles in this series will present specific instances of how the church—as denomination, as partner in interchurch efforts and as local parish—is fulfilling this call to be "light, leaven and salt" in the wider movement to help make our elder citizens' later years the whole "for which the first was made."

VERSE

Country Well Curb

ALWAYS holiness shall cling
Around a well
Whose water mirrors dawn and star
In depths that tell
Of Him who paused beside a curb
To promise men
The living water all may draw—
Nor thirst again.

LESLIE SAVAGE CLARK.

Candlelighter

SO many altars
Where candles sit unlighted—
The shape and structure of sound doctrine
Are built into the very walls,
And ordered footfalls, timed precisely,
Echo down the nave;
But oxygen of faith
Consumes no living tallow
In reverent flame
With warmth and light.

O blest be He who comes
Into the chancel of my heart
And makes the candles stand
Aflame!

FRANKLIN D. ELMER, JR.

French Protestantism Today

By Paul Ricœur

TO UNDERSTAND contemporary French Protestantism one must keep in mind three main factors which form the background of our thought, our life and our work as Protestants in western Europe. The first is what one might call the failure of the Reformation. The great fact which conditions the life of the churches in continental Europe is that, except in the British Isles and the Scandinavian countries, the Reformation did not succeed in replacing the Catholic form of Christianity and in building a new European civilization. It was completely destroyed in Spain, Italy, Austria and Belgium; it was nearly destroyed in France; and even in Germany the Thirty Years' War left a country divided into a multiplicity of religious provinces.

This first fact is important because the theological controversies of the Reformation lie heavily on our memories, and because after several centuries of disputation and persecution the European Protestant seems to have acquired a certain defensive attitude which appears in his taste for argument and his fear of further persecution. Many of our political difficulties might also be explained by the failure of the Reformation, for it might be maintained that no consistently liberal democracy is possible without a Protestant background. It is hard for the Protestant to escape these inherited reactions and to face the new situation of Christianity in a changing Europe.

Legacy of the Enlightenment

The second fact to be remembered is the profound disturbance of modern culture by the 18th century Enlightenment. No other country was as radically shaken by this movement of ideas as was France. This shock is responsible, among other factors, for the strains within our literature, which encompasses the traditions of both Voltaire and Pascal. Our system of education is torn by the struggle for monopoly between the anticlerical state and the church, a struggle which has resulted in the rigid character of our present school system. Our political parties too are often brought back to the old oppositions between clericalism and anticlericalism. It is always difficult for a Protestant to find his place in this old struggle between conflicting ideologies, neither of which represents his own spirit.

The third factor to be kept in mind is the dechristianization of the working class since the middle of the 19th century. Before that period the bourgeoisie tended to be Voltairian, rationalistic and agnostic, whereas the workers crowded into the churches. But in the middle of the last century the bourgeoisie found again the path to the churches, while the laborers deserted them. Unfortunately, this was also the time when children started working in the coal pits, women were forced into the spinning mills, and men had to work 12 to 18 hours every day to earn starvation wages.

The workers' desertion of the churches is the background for the widespread conversion of the French working class to communism after the Russian revolution. The midwife of this conversion was the French socialism of the 19th century which was one of the true heirs of 18th century rationalism. This convergence of agnosticism and communism in the working class poses a difficult problem not only politically but also, as we shall see, for evangelization. In this connection the Protestants are not necessarily in a better position than the Catholics because, as a consequence of the failure of the French Reformation, Protestantism has its roots among the peasantry and the bourgeoisie, but little influence among the workers.

These three facts—the failure of the Reformation, the strains in our culture created by the Enlightenment and the French Revolution, and the dechristianization and passage to communism of a large part of the laboring class—form the background of our existence as French Protestants. And they also point to the roads along which we must seek the tasks of the European, and especially the French, Protestant.

New Attitude toward Catholicism

We first of all must discover a new attitude toward Roman Catholicism. The major points of disagreement certainly still remain from the time of the Reformation. Indeed they are made worse by the strengthening of the Roman monarchy, the increase of worship of the Virgin Mary, the preservation of uncritical attitudes in biblical studies, and the claims of political Catholicism. New problems have appeared, however, which do not spring from the controversies of the 16th century. It is therefore our duty to know not only when we must say No to our Catholic brothers but when we ought to work, and perhaps even to pray and think, with them. If we are to face together the huge task of rebuilding our civilization, we must find the right note in our relations with them.

New opportunities for ecumenical work, and even for noncontroversial study of the Bible and common worship, are constantly developing. There is already a growing ecumenicity of prayer, worship, thought and work which, though hidden, is perhaps more advanced than we think. It is surely more advanced than are the official contacts between the leaders of the churches.

It is true that in the crisis of our civilization Catholics and Protestants face new problems which put similar questions to us and are not directly related to the burning questions that have divided us for three centuries. We have in common many problems: cultural problems concerning the meaning of a technical civilization, of new sciences such as cybernetics; social problems concerning housing (which is very critical in France), alcoholism and youth; economic problems such as the young experiences of community endeavors, the extension and reform of social security, and so forth. I give these examples only to show the need for a complete renewal of our relations with Catholics in many fields.

The second great task that we European Protestants

face is very close to the first, since a secularized civilization such as ours is a matter of concern to all Christian groups. It is more difficult to find the best attitude toward this problem than toward that of Catholicism. This difficulty is not accidental, for the phenomenon, being itself ambiguous, calls forth an ambiguous response. On one hand, the secularization of our culture means the full employment by man of all his powers. There is a kind of epic in the history of science, art and philosophy, and even in the mastery of material powers by a technical civilization—the epic of a creature which is a creative being. In this sense the secularization of our knowledge, our governmental policy, our material life, genuinely fulfills the destiny of man as a free being responsible for himself and for the earth.

But on the other hand this huge process which started in Europe with the Renaissance, or even earlier, is a kind of titanic revolt—not only the product of freedom but also the result of destruction of the bonds which tied the creature to the Creator. Secularization involves both moral greatness and sin, destiny and deviation; man both finds his stature in every field of thought and action, and loses himself in dangerous adventures which he pursues without limit. The death of God that Nietzsche spoke of is the fate of Europe and perhaps of America. In this sense it was not by chance that it was a Christian but also a secularized nation, the most advanced in science and technology, which dropped the first atomic bomb, and dropped it on an Asiatic country. This frightful event was a manifestation of our contradictions, the expression of a culture which claims to be both Christian and secularized; and the question it raised confronts not only the Americas but also Europe, for we grew on the same cultural soil.

Permanent Cleft

We can no longer solve this problem by means of an authoritarian Christian civilization, not only because there is no church in any country today which is powerful enough to reduce civilization to its own measure—a new Middle Age is unthinkable—but also because the cleft between the life of faith and the main trends of our culture is a permanent feature of modern existence. We are both the children of the gospel and the children of science and technology.

As Protestants in the world we are perhaps more aware of this situation than are the Catholics. We have lost the illusion, which the latter still hold, of a Christian civilization. Our task is to draw all the consequences of this situation under the light of the hope of an ultimate reconciliation of all things at the end of the times. This is to say that we have to rediscover the lost unity where it may be found, to put each thing in its own place—the life of the church, the life of the sciences, of technology, of the arts, of politics. We must seek for measure and harmony, enduring the stress, struggling at times with our contemporaries for knowledge, justice, beauty, and at times criticizing all the goals of our profane society.

The attitude of French Protestants toward the problem of our school system is a good example of this complex appreciation of the meaning of our time. At the beginning of this century the Protestants had not only accepted the lay constitution of the public schools but were among the founders of the "laicism" of the state and schools. Most Protestant parents want their children to be raised with the nation's other children in common schools, the schools of the nation. We must acknowledge that even in a so-called Christian school the juxtaposition of completely secularized disciplines and religious teaching only conceals the split and does not bring about a genuine integration in a "Christian culture." Nevertheless, in the last fifteen years some Protestants have founded private schools, such as the Collège Cévenol, which have the great value of being fields of experiment, not only pedagogically but on the level of the basic problem of our divided culture. We have to collaborate with this civilization, but we must also criticize its illusions not only in words but in deeds.

Even the professor who teaches in a public school discovers this problem in himself: How can I reconcile the testimony of a Christian with loyalty to a public institution where I work with Catholics, agnostics and atheists? These problems are perhaps more acute in France because of the struggle between the lay state and Roman power. But if the circumstances are peculiar to France, the heart of the problem is common to all civilizations which grew from the conflict between the spirit of the Middle Ages, of the Renaissance and of the Reformation.

Communism—a Two-Pronged Problem

Finally I would like to consider briefly the position of the French Protestant toward the communist problem. It seems to me important to emphasize that two problems are involved here, a political problem and a pastoral one, and the second is a good introduction to the first. Americans may be unaware of the pastoral problem because there are no communist *people* in the United States; the Communist appears as a potential enemy outside the country and as a potential threat to be unmasked inside the country. For us in France, the Communist is in the first place our next-door neighbor; two-thirds of our working class are marked by communism.

This presents a problem for the churches which cannot be approached with the threat of massive retaliation. Priests and ministers must come with empty hands and only the might of the Word. And from the very moment of encounter between the minister or priest and the Communist person, something new happens which has no place in military thinking. Why? Because to evangelize is always to identify oneself at least with the questions of the other, so that there may be communication. St. Paul was a Jew with the Jews, a Greek with the Greeks.

Here is the root of the difficult problem of the "worker-priests" which divided public opinion in France last year. The worker-priests were accused of having become Communists while working with Communists. This is probably not wholly true of any of them and surely false of most of them. Their problem was to find and make contact with the Communists in their own field, above all in their work, and to win their trust by working among them; for only then would they be able to recover the link of language, of the word and the sacraments. So the priests "lived among" these people, sharing all their difficulties and questions. Is there any other way to evangelize a Communist crowd than this way of making their problems one's own—problems not primarily of the philosophy of history but of the everyday struggle for bread, peace and justice?

Before it is a false answer, communism is for thousands a true question. We may be shocked by the attitude of certain of these worker-priests, but we have not offered another solution which would be a pastoral and not a police solution. Who could evangelize a Communist working class without sharing its life, and with its life its problems, and with its problems its language?

True, there is a great danger of confusion here, a danger increased by the fact that priests and perhaps ministers too are better prepared in theological judgment than in social and economic knowledge. At best they can criticize communism theoretically as a philosophy, but when they meet a real Communist in the flesh they are quite unprepared. However, it is also true that these dangers seem most perilous to people who remain outside the problem and do nothing. Unfortunately, criticism is strongest from those who have always confounded Christianity with bourgeois civilization. They denounce the new confusion of the worker-priests from within the old confusion in which they themselves live.

The West-West Problem

To turn now to the political problem, let me try to explain why the majority of French Protestants adopt an attitude which to Americans often seems weak and dangerous.

It has been said that if there is an East-West problem, there is also a West-West problem. Now both are linked together. For us the problem of communism cannot be put in the same terms as it is in the United States. Once more, for us communism is within and not outside. Therefore an international war would mean the destruction of Europe, not only by atomic weapons (this problem is not peculiar to Europe and perhaps is less decisive for Europe than for America), but above all by the series of occupations and liberations which would depopulate the nation of its leading groups and corrupt the masses. We know what this means. Furthermore, another war would mean for us, and for the first time, a ruthless civil war.

We are thus led by the situation to put our stress on two points: First, we tend to put the problem of communism in terms of economic and social reconstruction rather than in terms of military defense. I do not deny that there is a problem of military security. But the challenge of communism is perhaps mainly on the ground of social order, above all when a nation is already, like France, divided by communism. The problem is then at the core as much as on the frontier; the housing in the *Banlieue Rouge*, the "Red Suburb" of Paris is more important than a division on the Rhine. Our responsibility as Christians is to cooperate in the foundation of a more just regime, able to challenge communism on its real ground.

In America capitalism is perhaps a wholesome formula which allows for both an expansive economy and a fair distribution of the total wealth. In France at least it is doubtful that capitalism will still create wealth and spread justice. That is why we are so much interested in all the experiments intermediate between capitalism and communism—cooperatives, public services, mixed systems of nationalized production and free enterprise, and so forth. In any case, our first duty in the face of communism is a duty of invention and creation, and not only of defense.

The other point in the attitude of French Protestants toward communism that I want to emphasize is our tendency to think in terms of negotiation and compromise rather than in terms of threats of total retaliation. Is this only weakness, as Americans so often think? Perhaps it is also a bet on the future. We are probably at the beginning of a long period during which neither system will be converted to the other spontaneously. If we exclude from our minds the idea of a preventive war—that is to say, of aggression—as a Christian must do, what hope can we have for the living men beyond the iron curtain? Only one: that as a result of a real relaxation of international tension, their police system will be more and more mitigated and more freedom will appear in their political, cultural and religious life.

It is indeed a bet on the future. But what other is there, outside of the bloodier wager of war? It seems at least reasonable to suppose that every stoking up of the cold war favors the totalitarian trends and strengthens the war party in the East (and perhaps also in the West), and that every relaxation of tensions facilitates the liberal tendencies on both sides. I think we are partly responsible for what happens behind the iron curtain, for the direction in which these regimes may evolve. If we love the people there as we ought, we must want what is best for them in the present state of the world. I do not see what better we could want for them than international conditions which make inner transformation of their regimes possible. Outside of *inner* transformations of the communist world, there is no hope for them.

The Ministry of the Gospel

This is the way of thinking of most French Protestants. I say the majority, for there is also an important minority which thinks only in terms of military defense, of alliances and pacts. There is another, smaller minority of fellow travelers who simply take the Communist point of view.

I do not believe, then, that political reflections have nothing to do with Christian thought. One of the tasks of a Christian is to orient himself to the trends of his time, to understand as much as he can the great forces that are at work in it, and to discern the forces to which he can apply, into which he can insert, his message of reconciliation and peace.

In conclusion I should say there are two dangers that Christians as Christians may encounter. The first is that we may preach a gospel which has no relevance to the world, which shuts us up in our sacristies. This is a risk we run as much in our relations to the Roman Catholics as in our relations to the trends of our secularized world and to the Communists in Paris or behind the iron curtain. The second is that we may confound the gospel with some philosophy of history. This risk also we run on three levels. We can work in complete confusion with the Catholics; we can dilute our Christian faith in a moralism or in a secularized philosophy of progress; we can lose our faith in the new idolatry of history which communism is. A gospel cut off from the world, a gospel lost in the world—these are two precipices over which we must not fall. This is the reason why in a disturbed civilization we need the wisdom of serpents and the harmlessness of doves. And this is the reason why we must beg each for the other from the Holy Spirit the gift of discerning the spirits.

Ironies of '55, Southern Style

By James McBride Dabbs

THE WHITE CITIZENS' COUNCILS, which are mushrooming over the south, will like the mushrooms soon be gone, but not before they have done their part to bring in the events they so stridently oppose. We are witnessing here an instance of historical irony. For an ironic situation is one in which the surface meaning is contradicted by a deeper meaning, or the proposed effect prevented by an opposite effect.

The most general irony evidenced by the citizens' councils is that, while intending and claiming to unite the south, they are really dividing it. Of course they mean the white south, since they are white groups organized for the purpose of preserving racial segregation. They are willing therefore to admit that in a sense they are dividing the white south from the black. Even in this matter, however, they inveigh against those who would, as they say, set white neighbor against colored neighbor and destroy the happy relationship which, as they again say, has always existed between them. Indeed it was, for them, a happy relationship, since it was paternalistic and they were the paternalists.

Unity Needed and Destroyed

However this may be, the citizens' councils are clearly aware of the fact that the white south must be united if it is to have any chance of maintaining segregation. They generally assume that it is united; but from time to time they cry out in pain to discover that somebody is not supporting them, as when Attorney General Cook of Georgia said of Tennessee: "Tennessee's position on the segregation problem has embarrassed Georgia to the point that Tennessee is no longer a friend." Also, from time to time, they admit openly that the south must be united or it will fail in the pro-segregation fight. Meanwhile these councils, by their extreme attitudes and tactics, are slowly pushing the liberal whites of the south into open opposition and are thereby ironically producing the very effect they are organized to prevent.

But there are more particular ironies than this. Take the National Association for the Advancement of Colored People—the N.A.A.C.P. This is the *bête noire* of the citizens' councils, and they are determined to drive it out of the south. Instead of asking what created the N.A.A.C.P. in the first place and what has given it strength in the south, and then attempting to right the wrongs that produced it and sustain it, the citizens' councils assume that it is a purely selfish organization—"the National Association for the Advancement of Certain People," as the *State* of Columbia, South Carolina, recently said—interested solely in power and led and supported by a foreign group (foreign to the south), as if most of the Negroes in the north didn't come, and recently, from the south.

The chief weapon that the citizens' councils have thus far produced to combat the N.A.A.C.P. is economic retaliation against leaders and members in individual southern communities. This is indeed a powerful weapon, and an evil one, as we shall notice shortly; it will undoubtedly cause some Negroes to lose heart and withdraw from the fight. But what of the long-term effect? As surely as morning follows night, these attacks will result in vastly increased support for the N.A.A.C.P. from the rest of the country, and even from the south. The organization will grow more powerful and better able to carry on its fight for desegregation. Thus the citizens' councils, setting out to destroy the N.A.A.C.P., end by making it more powerful. This is the first particular irony.

The second is a detail under the general irony discussed above. The use of the weapon of economic retaliation is forcing men of sensitive conscience, and chief among these the preachers, into the opposing party. For economic retaliation, clearly undemocratic and un-American—it undermines freedom of opinion and of petition—is as clearly un-Christian. For it is a deliberate attempt to take away from a man his livelihood and thus, indirectly, his life, and is about as far from the neighborliness of Christianity as one could get.

The preachers of the south have moved slowly to oppose segregation, but they have moved. The General Assembly of the Presbyterian Church (U.S.), composed of ministers and laymen, was far stronger in its opposition to segregation this year than it was a year ago. During all the past year the elders had been back in their own communities, feeling the support of segregation harden and crystallize about them; yet their own opposition had deepened. This means that the battlelines are being more closely drawn, and the citizens' councils, picking up now the weapon of economic retaliation, will force into the open many a preacher who might otherwise have kept quiet.

Forcing the Preachers

This is suggested by the recent meeting in Florence, South Carolina, of the South Carolina Methodist conference. That conference passed a resolution warning against the citizens' councils and condemning the exertion of "economic pressure upon a portion of our citizenry to prevent the exercise and development of their moral conscience and their civil rights according to the dictates of their consciences." This resolution drew a blast from one of the leaders of the citizens' councils, who referred to the backers of the resolution as "so-called Christian leaders." Well, as regards the social implication of religion, the south as a whole may be only nominally religious, but in a certain sense it *is* religious; and I question the value of attacking head-on its religious leaders. He who does so is apt to find himself "hoist with his own petard."

There are two other ironies which, though they will come into the open much more slowly, will, unless thwarted by other forces, come into the open at last. Generally speaking, the citizens' councils have no idea or intention of effecting these two results; in fact, most of them would oppose them. These results are the formation of labor

unions, and the increasing control of economic power by government, as for instance through the enactment of fair employment practice laws — in the south, the hated F.E.P.C. If men with economic power are going to use that power to control the entire lives of men with less economic power, then those economically weaker men will combine—will have to combine—to protect themselves; and this is a kind of laborers' union. Already in South Carolina Negroes hurt by the economic pressure of the citizens' councils are looking about to find means of organizing cooperatives to protect themselves. As for F.E.P.C., this is simply the government stepping into the field of employment when men blatantly misuse their power of employment. Men must use responsibly the power they have, economic or other, or the government must take it from them. This is common sense. But the fact that the citizens' councils, by the use of economic pressure against dissenters, are building the motivation for the enactment of fair employment practice laws is beyond their wildest nightmares.

Segregation an Idol

So much for the ironies. A general question arises: When do men's actions accomplish what they intend, and when do they, ironically, accomplish the opposite? It should first be said that men's actions never accomplish exactly what they intend, and for two reasons: first, because intentions are always mixed; and second, because no man can control all the forces which together result in an event. But in general the answer to our question is, I think, as follows: The desired end tends to be pushed aside by its opposite in proportion as the desired end is narrow, detached from total reality, and therefore selfish. In other words, in proportion as the desired end becomes an idol. And that is what segregation has become in 1955 to many white southerners. Without urging that these people are unable to see segregation in the spiritual context of a vital Christianity and a moral universe, I say only that they are unable to see it in the world context of 1955.

The members of the citizens' councils are generally as blind in regard to segregation on the world scene as their forefathers of the 1860s were in regard to slavery on the world scene. The cards were all stacked then, as they are all stacked now; the south lost inevitably, as she will lose inevitably again.

Ancients Had a Word for It

It's curious how much history we read without understanding it. A few weeks ago, in a near-by South Carolina city, the chairman of a pro-segregation meeting introduced the preacher who was to pronounce the invocation—yes, we pronounce invocations over everything in South Carolina—with the remark that "in 1861 the preachers of the south sent our soldiers forth with prayer. So it is appropriate that we back up with prayer our present program." Someone should have risen to remark that "if the lone preacher before us tonight can't do any better for the success of the cause than the host of preachers did in 1861, he might as well go home and to bed." But of course, men who desire a limited end as idolatrously as the proponents of segregation usually desire that, are necessarily as blind to the realities of the past as they are to the realities of the present.

This is no Christian intuition; the ancients summed it up centuries ago: "Whom the gods are about to destroy they first make mad."

BOOKS

Those Echoing Caves

THE SCROLLS FROM THE DEAD SEA. *By Edmund Wilson. Oxford, $3.25.*

THE resourceful reader will return to Frank Cross' recent articles on the Dead Sea scrolls (The Christian Century, Aug. 3, 10, 17, 24) for the best comment on the subject of this book. The *New Yorker* article which jarred the archaeological lay world into recognition of the finds' importance has been slightly amplified in the book, but the main line and comment are the same. Dr. Cross' original reactions are therefore still directly to the point, and should be consulted by all who want the critical word from a superbly equipped research scholar.

If the hesitant word of an outsider has any value, let it be added that to such a reader this book is as exciting and compelling as the magazine article was. You gulp the book, just as you bolted the piece in the *New Yorker*. Part of this absorption comes from the romance of the story itself: secret caves, accidental finds, patriarchs, thieves, and a war going on all around. Another part of the interest, of course, rises from the tremendous importance of the finds. In *our* time, knowledge is pushed back into recesses where it has not been, manuscript sources jump back several centuries, lines of development scarcely shaded-in before stand out in bold relief. Above all, though, the book grips because it is the first word most of us have had on what has really been going on over there.

Surely it is not literary merit that commends the book. Even with opportunity between magazine and book publication to slick up the manuscript, stylist Wilson has missed his usual style. The language is not special; the writing is occasionally so clumsy that ectoplasmic blue pencils will twitch wherever it is read; the order is sometimes confusing, though on this second time through one does not ever feel quite so yanked about as when reading it in the magazine. Partly, of course, this new evenness comes from the book's division into chapters with directive titles.

Other shortcomings—might as well get them all out of the way, since none gets in the way much—would include Wilson's predisposition to take a little too much for granted the most radical interpretations of the finds, and to trust rather too simply some of the rarer characters' testimony. On Wilson's own account of Mr. Flusser, for instance, he seems hardly the type most reporters would take as seriously as Wilson does. There is also a notable inclination to favor French scholarship in his research. It is risky to suspect any gap in Wilson's extraordinary equipment, but there does not appear to be much acquaintance with the mass of first-rate scholarship on the subject now available in German. It is risky even to hint this limitation because languages are evidently apple-pie for the author. French and Greek have no terrors. He follows along in Hebrew. As a matter of fact, it comes as a distinct shock when Wilson has a lecture in Hebrew interpreted to him during its delivery. That sort of brought him back into touch with the rest of us.

The gravest limitation on Edmund Wilson's report, however, is the era from which it is written. This brand-new word about

discoveries just now being made is curiously dated in its approach. One of those handy chapter titles is the give-away: Chapter V, "What Would Renan Have Said?" Now the fact is that as far as its theology is concerned, the church today could not care less what Renan would have said. It may honestly be doubted that Christian archaeologists are as frightened by the finds as Wilson thinks (or Renan would have thought) they must be. At least they have no reason to be if they will rejoin their own era. It has been some time now since the uniqueness of Christ was interpreted in ways which denied his debt to the extended working of a God who had had his hand in for a long time.

To discover, as we have in the scrolls, that there was among B.C. Essenes a Teacher of Righteousness and a rite and a community that bear strong resemblance to Jesus and the early church is arresting but it is not in the least disconcerting. The uniqueness of Christ has never been located in his temper or his teaching or his ritual. His uniqueness has always and only been the uniqueness of the One whom faith has discerned in him. The uniqueness of Jesus is not the uniqueness of a historical sport; it is the uniqueness of what believers claim happened and happens in him and nowhere else. His uniqueness is in who he was and has been and is to those who know him—as no one else was or ever has been or is to anyone.

None of this denies in the slightest that there are lines of development, antecedents, even models of which Jesus was aware. Wilson must not get his religions mixed. Twentieth century Christianity is not Roman mythology. It was Minerva who sprang, fully clothed, from the brow of Jupiter. That was not Jesus, though some versions of the Virgin Birth blur this distinction. Jesus is neither a Minerva nor a mutation. The presence of the Old Testament in the Bible is some evidence that clear antecedents have always been built right into the Christian conception of the Christ. It is a commonplace in biblical theology today that Jesus, for instance, interpreted his own mission in terms of the Suffering Servant, and was probably quite consciously guided in his own plans by reflection on that figure. That we now, thanks to the scrolls, know more about what Jesus had to reflect on and knead in, is not a reversal for Christian interpretation of its Lord, but an illuminating, enriching amplification of an interpretative procedure already old.

Mr. Wilson has been a wizard in his conquering of the facts of an incredibly involved archaeological story. He has, however, been completely swamped by the theological implications he tries to draw. It would be almost impossible to explain to him why this is. Oh, not because he does not share my presuppositions, but because he archaically clings to that embarrassingly pre-Freudian conviction that he has no presuppositions on this question at all, and so is one of the few who view it dispassionately. Those are the hard ones to talk to: those who take it for granted that their basic preconceptions are the neutral truth.

What is easier to get through to the author, I hope, is some idea of how grateful Christians are for this little book. Quarrel with parts of it we may, but the fact is that this one article was the catalyst or cathartic that broke through the unforgivable scholarly reticence which had kept us in the dark too long. Let no scholar now say that there was nothing to say before. Suddenly all of them have volumes coming out. It turns out it wasn't too early to speak. Only the challenge had to get in first, so now all subsequent comment will probably look apologetic and defensive. Let us hope not. Surely Ernest Renan, at least, can be put back in his honored resting place.

In the growing literature on the subject some books are needed by this layman. A novel about the Essenes is often in mind as you read Wilson's account: a moody, monochromatic work about those blanched, muted lives on that hot, bleached, hushed plain. Thomas Merton is probably at work already. From the scholars there must yet be some agreed translations of the manuscripts. So far wildly variant readings have supported radically variant interpretations. And finally there must be new books on the theological implications of the finds. Edmund Wilson evidently isn't the man to write those, though—which, from the reader's point of view, is too, too bad.

THEODORE A. GILL.

Books in Brief

JOURNAL OF BIBLICAL LITERATURE, SEPTEMBER 1955. *Society of Biblical Literature, $1.75.* Late word on the Dead Sea scrolls is given in the fall issue of this scholarly quarterly. The whole issue is given over to studies of the Qumran community and its literature. Presbyterian James Kelso describes the archaeology of Qumran. Presbyterian Frank Cross dates and translates the oldest manuscripts from Qumran. Presbyterian Charles Fritsch discusses Herod the Great and the Qumran community. And for Presbyterian Editor David Noel Freedman, Patrick Skehan writes on Exodus in the Samaritan recension from Qumran. There is one arresting, full-page photograph of the Qumran desolation, and four full-page pictures of the oldest biblical fragments in existence: scraps of I Samuel from about 200 B.C. Good book reviews, too.

THE PSALMS. *Selected by Guy Emerson. Harper, $2.00.* Here is a sensitively selected, wisely edited, beautifully printed arrangement of the Psalms. Ninety-one of the ancient songs are used in whole or substantial part, grouped topically in 23 chapters. The chapters indicate the themes: "Let Us Kneel Before the Lord Our Maker," "Hear My Prayer, O Lord," "Morning Prayer," "Evening Prayer," "God Is Our Judge," "Psalms of Penitence," "Under the Covert of Thy Wings," etc. Each section is introduced with two or three appropriate verses from other books in the Bible, so relating the whole. Edited out are repetitions not stylistically necessary, the more vindictive passages that fall so far short of Christian standards, and most historical allusions. This latter decision is the only one I would question. The special character of Hebrew-Christian devotion is its direction toward an earth-active God and its issue in a certain action in the earth. Place-names and events, far off as they seem now, help bind our devotions to the God who has chosen to bind himself to us and to history. Without any of them, the devotion of a selected Psalter threatens to slip out of focus a little into a blurred mysticism quite foreign to the Bible. This little book, however, is not meant to take the place of the canonical Psalms. It is one man's helpful, graceful arrangement of songs he would have us humming in the heart.

UPON THIS ROCK. *By James Kirkup. Oxford University Press, $1.00.* T. S. Eliot, Christopher Fry and Dorothy Sayers are never far from mind while reading this dramatic chronicle of England's Peterborough Cathedral. The choral verse frequently has the ring of the women's lamentations in *Murder in the Cathedral,* though rarely their poetic subtlety. The dramatic action at its best has the craftsmanship of *A Sleep of Prisoners,* though never its word witchery. The theme is reminiscent of *The Zeal of This House,* and the faintly Sunday schoolish pageantry at the end hints at the majestic tableau of *The Emperor Constantine.* One cannot read a word except in the recorded accents of Robert Donat and the Old Vic company. Yet it is an independent work, with its own interest. How generally useful a dramatized history of one particular old church is, however, must be decided by others. It must have been great at the 1,300th anniversary festival at Peterborough.

HUMOROUS INTRODUCTIONS FOR EMCEES. *By Lawrence M. Brings. Denison, $4.50.* Well, maybe . . . if you like your cracks canned. Evidently there is nothing casual about emceeing (apparently that is a word) except the manner. Surely if this book indicates anything it is that masters of ceremonies dig and cram for their ordeals like nervous freshmen at term's end. Just to help out, here are jokes and stories which, if you memorize well, will get you through any evening of introducing anybody or anything anywhere to any crowd. Really, any crowd: "The emcee at a letter carrier's club meeting" (pp. 307-8); "The emcee at a readers' and writers' club meeting" (p. 244); etc. The jokes run all the way from possible to painful. Most of them are pretty proper—which lent unfortunate weight to the old either/or—clean/funny distinction. Of course, as an associate editor of The Christian Century, I had eyes-left as I paged swiftly past "the emcee at a stag party" (pp. 222-23) and "the emcee at a salesman's convention" (p. 295).

T.A.G.

CORRESPONDENCE

Spiritual Segregation

SIR: In your Oct. 5 headline you remind us that the "Protestant Episcopal Convention Meets in Non-Segregated Honolulu." In the next two lines you tell us that the convention voted to "Reject Official Representation for Women."

There are many of us in this deep south who find no fault with the Christian conception that caused our Episcopalian brethren to move their convention from Houston to Honolulu in order to get away from racial segregation. However, we can but wonder at the consistency of going all that distance to avoid racial segregation in Houston, only to practice spiritual segregation in Honolulu.

Thomasville, Ga. T. F. Callaway.

Brighter Side

SIR: After reading the letter by Pastor Ichiro Akishige (Aug. 3) concerning the barbaric G.I.s stationed in Japan, blood pressures started rising. Presented to you was only one side of the picture, the black side; but as in all such cases, there is a brighter side also.

Pastor Akishige said that "almost all of them [the G.I.s]" are living the type of lives so brilliantly portrayed in his letter—a statement far from true and unworthy of a disciple of Christ. The men mentioned in his article are far, far in the minority of the Americans living now in Japan, and the actions of these few are the only ones ever noticed by the public. Why not look just a little deeper into what the G.I.s are doing *for* the people of Japan, instead of peering always at what the few do to destroy the meaning of that good?

From FEAF Base alone, under the direction of Chaplain Walter J. Osborn, the men have been organized into teams for the purpose of providing Sunday schools in three different orphanages. They enlist Christian Japanese young people, train them to teach and then send them out each Sunday with literature and Bibles for the children, to teach them the love of Christ which they might otherwise miss. Through our small chapel has passed a sum of over $2,272 in the last 13 months, to go out into the work of our Lord through benevolent expenditures. Situated across from the Imperial Palace is the famed Tokyo Chapel Center, which, under the direction of Chaplain Morreale, has also given time and financial support to the sum of $20,000 since January 1, 1953; and another Christian organization has given a like sum since that date. This is only one city in Japan, yet the sum adds up, a sum donated by the many Americans who are not immoral, who are not living animal-like lives.

I will not deny that some—and I repeat, some—of the things mentioned in the letter do happen, but do not stare only at one side of the picture. Through the Christlike example and ceaseless efforts of the Christian missionaries and chaplains here in the Far East the work of our Lord is moving forward, a work that, with his blessing, will not fail.

A/3C Ray L. Graham, Jr.

Tokyo, Japan.

Inherently Vulnerable

SIR: Your correspondent H. C. Bailey (Sept. 21) gives a yes-and-no opinion that the economy is self-sustaining with a view to allaying fears that it is not. He says it is, but qualifies that it cannot stand "everything." That is the trouble. So we are left with our worry intact. We want it to withstand relatively anything.

This is not to lead toward socialism. If too many chickens decide to go into a corner, many will smother and die. The socialistic cure might be likened to putting each into a separate cage, the free-economy cure to bunging up the corner.

Our economy is inherently vulnerable; if too many people decide to do the same thing there is trouble. You might have a law requiring 100 per cent ownership of stocks—i.e., no buying on margin—yet if too many sold there would be a 1929 crash. Seventy-five per cent or 100 per cent is a "weapon," but it is not necessarily enough. And this is in only one feature of a depression.

Therefore, while one may enthuse for a free economy one should accept the charge, unlike your correspondent, that it is at present inherently subject to collapse. Also, of course, it is true it is inherently self-rising again.

Winfield, B. C. Alec C. Beasley.

Humble Great

SIR: I have just read Alvin Scaff's exciting story "Born of the Peasants" (Sept. 28). Fidel Galang is a remarkable Filipino minister of the Methodist Church in his homeland. I have known him rather intimately for nearly 20 years. I was interned in the Philippines during the Japanese occupation, but for a period was under what the Japanese were pleased to call "limited internment." This meant that I, with many other missionaries, was able to attend church services outside and have some contact with church people. Of course, we were supposed to report everything we did.

Despite the fact that we were not supposed to "fraternize" with Filipinos, one of the thrilling experiences during that internment was a long evening in seclusion with Fidel Galang when we talked for hours about what was going on back in the villages and barrios of the Philippines. We talked far into the night about the very things Dr. Scaff relates. Dr. Galang's keen intellect, his deep Christian convictions, and his great concern for the landless people of Luzon were clearly manifest that night. He left me to go out into the dangers of a darkened city to find his way to a friend's home, despite the fact that Manila was heavily patrolled by Japanese soldiers.

He is a man of infinite courage and genuine consecration. He deals with realities. He is now one of the best-trained men in Philippine Protestantism and yet he wants to devote his life to the welfare of his own people who need the kind of leadership he can give. He is now the superintendent of a large district in central Luzon for the Methodist Church. In this capacity he will have an opportunity to inspire dozens of other Filipino Protestant ministers with some of his real Christianity.

As a missionary for 16 years in the Philippines, I salute one of God's humble great, Fidel Galang. Thank you for publishing Alvin Scaff's splendid article.

Ernest E. Tuck.

Board of Missions,
Methodist Church,
New York, N. Y.

Prodigal Son

SIR: I have read with interest Dr. McCann's article "The Parable of the Delinquent Son" (Oct. 5). The doctor calls attention to a number of things we shall have to bear in mind when dealing with a delinquent, if we are to nourish hopes of his coming to himself. (Why not make use of the simple language of Scripture, rather than resort to stilted expressions such as "development of a self-image"?) There can be little doubt that many a delinquent has become the problem child that he is because proper parental understanding was denied him. I have no quarrel with the doctor on that score. But I do have a quarrel with him in his use of Christ's matchless parable of the prodigal.

He seems entirely to have forgotten the *purpose* of that parable. It was told to the self-righteous Pharisees and scribes who found fault with Christ because he received sinners and ate with them. The purpose is to show the hypercritical scribes and Pharisees of that day (and their fellow travelers of our day as well) the unsearchable *love* of God in dealing with repentant sinners. Not worthiness on the sinner's part, but loving-kindness on the part of God is the very heart and center of the gospel.

Dr. McCann can detect in the experience of the younger son both parental rejection and a weak self-image. That the poor prodigal lacked self-image when he left his parental home is evident from the very words of the parable. It speaks of the time "when he came to himself." But to trace this feeling back to parental rejection will never do. What caused the poor boy to come to himself and to decide that he would return to his father? It was the very thought of how *kind* his father was. The hired servants at home fared far better

than did he in the far country. Despite all the shame and disgrace he had heaped on that father, he was now ready to rest his case on that father's mercy. And he was not put to shame.

NORMAN A. MADSON.

Mankato, Minn.

Coincidence?

SIR: A news story from London seems to fulfill your hope that Billy Graham "will make more explicit the socially redemptive mandate a man accepts with his salvation." I quote from the *Washington Evening Star*:

> **Reading, England, Sept. 26 (AP).—Charlie Potter, 44-year-old Communist party organizer, went along to hear Billy Graham a few months ago. Mr. Potter says he has rejected his Marxist beliefs entirely, thrown up his job and started a new life as a Christian evangelist. He credits Mr. Graham with his conversion. "I shall travel around trying to show people that Christianity is the answer to communism," he said.**

This may seem "small potatoes" when stacked beside a crusade "to enlist the world in its own redemption." (A more venerable cliché is "to lift yourself by your own bootstraps.") But it seems explicit, even by your definitions.

Another British press dispatch reports a sharp drop in juvenile delinquency. Since this cannot be tied tangibly to Dr. Graham's ministry I am not crediting it to his "socially redemptive" account. But please, leave us our coincidences.

CLYDE W. TAYLOR.

Washington, D. C.

He Can't Understand

SIR: I am an Argentine citizen recently arrived from my country. I am astonished at reading some American newspapers when they present the Argentine political situation. They carefully point out the important role played by the Catholic church in overthrowing Perón's dictatorship. I completely agree on this point. But why did some American newspapers say nothing about eight years of close friendship between the Argentine Catholic church and Perón's regime?

Typical of this generalized attitude is John B. McDermott in the *Chicago Daily News* for Oct. 3. He carefully takes note of the struggle between the Argentine Catholic church and dictator Perón by saying that "Perón abrogated the teaching of Catholicism in public schools," etc. But Mr. McDermott seems to ignore—or to forget—that it was nobody but Perón himself who imposed such teaching in 1947. On the other hand, no mention is made of the fact that the Argentine Catholic church recommended voting for Perón in a pastoral letter read all over the country a few days before the elections by which Perón was made president in 1946. No mention is made about the incontrovertible fact that, even if Perón was a dictator from the beginning of his government, the Argentine Catholic church kept silent for eight years. No mention about the fact that prominent priests, such as Msgr. Filippo and Msgr. Benitez, played important roles in Peronist organizations. No mention is made of the fact that relations between church and state were the closest in Argentine history during Perón's regime; that the Roman Catholic Church enjoyed more privileges than ever before; that images, crucifixes and all kinds of religious symbols were placed in railroad stations, schools ands other public buildings all over the country—a spectacle never seen before Perón's dictatorship.

Is it possible that one year of fighting against dictatorship is sufficient to outweigh eight years of close relationship with it?

I can understand why Argentine newspapers said what Perón wanted said when they were controlled by the dictator, but I cannot understand how some free and democratic American newspapers say some of the things they do at present.

ERNESTO SUÁREZ VILELA.

Goshen, Ind.

Wrong Impression

SIR: In his lucid and informative report on the Montreat conference in the Sept. 21 issue, Dr. Forman may inadvertently have given the wrong impression of the origin of my position as executive director of the Faculty Christian Fellowship. In his final paragraph the impression given is that my position originated with the Montreat conference. This is not the case, as the Faculty Christian Fellowship is the larger movement of which the Montreat conference is a very important expression. The F.C.F. is directed by an executive committee composed of representative faculty people from all parts of the country.

I am sure Dr. Forman did not intend to give this impression, but I think it important to make clear that the Faculty Christian Fellowship is a creation, not just of the National Council of Churches or of one faculty conference, but of the whole faculty concern for Christianity in higher education, and its policies are determined by that larger group.

JOHN W. DIXON, JR.

New York, N. Y.

Tout Comprendre . . .

SIR: I have just read Gibson Winter's article, "The Church in Suburban Captivity" (Sept. 28). His analysis of the psychological and sociological factors at work in suburban communities and their churches is most realistic. Indeed, he fairly described this community in which I have been a minister for the past 15 years, and as I read I found myself often muttering (suburbians don't shout!) "Amen!"

But Mr. Winter didn't go far enough. He missed the best part of the pudding. I wondered why there was so much judgment and so little compassion in his words. Then when I turned back to the inside cover to read about *him*, I understood: he has never stayed long enough in any one part of suburbia to come to love and feel "with" and "into" (instead of "about") its residents. Black *is* black—but when "figure" *and* "ground" (to use the Gestaltist's language) are really experienced together, one becomes aware of the vast areas of *white* in the same picture. This is true even of "Suburbia," its people and its churches! But only he can know this whose eyes have had time to see the "whole" instead of just the "sum of its parts."

SAMUEL H. CASSEL.

Fairview Baptist Church,
Cleveland, Ohio.

Shove Along

SIR: After reading your editorial "Coffin Nails Take Another Beating" (Sept. 21), I pondered what a painful experience it must be for your editorial writer to be compelled in one short article to clear himself of all taint of pietism and still come out at the same point that the pietists have always occupied, namely, that which injures the body, which is our instrument for serving God (God's temple, if you please), does present a moral issue and cannot be reconciled to the Christian way. We pietists gladly move over to make room for a new convert.

RALPH TURNIDGE.

Church of the Brethren,
Bakersfield, Calif.

Worldover Press

SIR: Thank you for your editorial comment on the sudden death of Devere Allen, founder and director of Worldover Press. Your tribute and reference to the unique service that he rendered to your journal and many others in digging out and publishing otherwise unnoted, important facts were well deserved. It was estimated that last year around 15 million readers were being reached through the 500 publications that took the weekly news letter, *Worldover Interpreter*. More than 50 correspondents around the world, attracted by Allen's brilliance and devotion to truth, aided in this work. His ordinary day started at 10 a.m. in the office, home at 5 for chores or a nap, and after dinner sitting down to his typewriter and dictaphone until necessary copy was prepared at 2, 4, 6 o'clock in the morning, while week ends were often spent visiting contributors.

The great problem is, how continue this important international service? Would you and your readers be able to help in solving this question? Because the enterprise has been so completely bound up with Devere Allen, the Worldover Press board sees no way to continue the work. Where is the leader with the courage, the devotion, the writing ability, who could also draw support ($40,000 annually) to carry forward this challenging service?

SAMUEL GUY INMAN,
Worldover Press, President.
Bronxville, N. Y.

NEWS of the CHRISTIAN WORLD

Propose Filipino Catholic Party

Church Exhortations Appear as National Election Nears—Education Order Challenged in Courts

MANILA, Oct. 4.—Religious overtones are appearing in the campaign preceding our national elections next month. The *Sentinel*, national Roman Catholic weekly, declares that no Catholic can, with free conscience, vote for Camilo Osias, a candidate for re-election to the senate. Sen. Osias is grand master of Far East Freemasonry. The *Sentinel* says Freemasonry is "as diametrically opposed to Catholicism as its twin monster, communism." The Roman Catholic Church has put up its own official candidate for the senate, Attorney Francisco A. Rodrigo, who was national president of Catholic Action in the Philippines 1950-53.

See No Reason to Institute Catholic Political Party

Political observers do not give much weight to the Roman Catholic claim that in the Philippines "political dominance has too long been in the hands of the [religious] minority." Teodoro M. Locsin writes in the *Philippines Free Press*, of which he is a staff member: "A recent innovation is the proposal to form a Catholic party, with Francisco 'Soc' Rodrigo leading it. . . . Since most if not all the senators, and certainly most of the members of the house, are Catholics, what need is there to form a Catholic party? Is the Catholic church being persecuted in a predominantly Catholic government? A Catholic party would only serve to divide the country." It is probable that Mr. Locsin's comment expresses the sentiment of the majority of the Filipinos, who since the revolution have been Catholic but not *Roman*, generally resisting orders or any sort of political pressure from the clergy, and more so from Rome.

Reveal 'Foreign' Domination Of Philippine Culture

Addressing the Philippine Sociological Society recently on "Patterns of Social Tension," Benecio T. Catapusan, executive secretary of the Association of Christian Schools and Colleges, revealed that 67 per cent of the educational work in this country is under the control of "alien" elements and that 57 per cent of our economic system is likewise controlled. He deplored the "growing menace" represented by the tendency of schools dominated by aliens to develop a "mimeographed mentality." Meanwhile the *Cross*, a national Catholic magazine, states that there are only 117 Filipino Catholic priests in active service as against 2,587 priests from abroad. This is in marked contrast to the personnel of the Evangelical churches, which are served by around 2,000 Filipino ministers and about 600 missionaries of all Protestant denominations. Most of these missionaries, moreover, play a minor role in churches and in educational, medical and rural institutions. Increasingly, the trend is for Filipino Protestants to take over direction of their own affairs.

Parent Challenges Constitutionality Of Public School Order

The constitutionality of the order issued by the Philippines' secretary of education May 3 requiring instructors in religion in the public schools to submit grades earned by pupils in their classes to the principal has been challenged in a test case filed with our highest court. Jesus Tanghal Dera, whose son Nilo is enrolled at the F. Balagtas elementary school in Manila, claims that the order violates the constitutional provision for optional religious instruction in public schools by tending to make religious instruction compulsory. The May 3 order touched off protests from many non-Catholic groups. [See The Christian Century for July 27, p. 876; Aug. 24, p. 981; Oct. 5, p. 1153; Oct. 12, p. 1180.] Taking note of these complaints, Malacañan (the Philippines White House) has referred the controversial order to Justice Secretary Pedro Tuason for a legal ruling.

And So Forth

Prof. and Mrs. Elmer E. Overmyer of the Union Theological Seminary faculty have completed their second missionary term in the Philippines and are leaving for the United States.

In line with its policy of internationalizing its staff, the World Council of Christian Education and Sunday School Association has appointed as an associate secretary Prof. Epifania R. Castro of Union Theological Seminary here. Miss Castro will serve as field secretary for youth work in Asia. Before beginning her new duties she will go to New York for orientation consultations.

Gregorio Liwag, a doctor of canon law and a former Roman Catholic priest, has joined Central Church (Methodist) here. He was baptized by Bishop José L. Valencia, assisted by Charles Mosebrook, minister of Central Church, and Bishop John Brancsomb of the Jacksonville, Fla., Methodist area. CORNELIO M. FERRER.

Church World Service Aids India Flood Victims

Church World Service shipped 17 tons of food, 2 tons of vitamins and $10,000 in emergency relief funds to victims of the recent worst flood disaster in the history of northern India. Among the supplies were powdered milk made available from U.S. government surpluses through the C.W.S. "Share Our Surplus" program and rice from the Christian Rural Overseas Program.

Schedule Catholic, Protestant Preaching Missions

The U.S. air force has announced the schedule of Protestant and Roman Catholic preaching missions for its personnel at overseas bases during the fiscal year 1956. The Protestant missions, to be held at 60 bases, got under way in Alaska Sept. 11 and will continue at far-flung bases through April 1. Fourteen Protestant and 2 Roman Catholic clergymen are participating in this sixth annual program.

East Churchmen Visit Scotland

Ecumenical Deputation from Russia and Baltic Republics Is Welcomed by Presbytery of Edinburgh

EDINBURGH, Oct. 3.—It was from the Church of Scotland General Assembly that the suggestion first came for an invitation to Soviet churchmen through the British Council of Churches. Hence it was fitting that the Christian deputation landed on Scottish soil—at Prestwick one midnight in July—and that, introduced by W. S. Tindal, its members received their first official welcome from the presbytery of Edinburgh —from your correspondent, who happens to be moderator of that venerable court at this time. It was an occasion for rejoicing, without criticism or controversy. And it was a notable occasion—the first opportunity since the foundation of the communist government of the U.S.S.R. to welcome in Great Britain or anywhere else representatives of the Christian churches of that land, and the first time such an ecumenical Christian deputation has come out from Russia. Many felt a special interest in the Baptist representatives: J. I. Thidkov, president of the Baptist Council of Russia, and N. A. Levindanto, who heads the Baptists of the Baltic republics. There was a warm welcome too for the Evangelical Lutheran archbishops of Latvia and Estonia, and for Metropolitan Pitirim of Minsk and Byelorussia and his colleagues from Moscow and Leningrad, who made clear the ecumenical character of the delegation.

Newly Elected Councilmen Are 'Kirked'

It is the custom here for newly elected town councils to go for "kirking of the council" either to the old parish church in the town or to the church of which the provost (mayor) is a member. In Edinburgh the service this year was held in the famous old "cathedral" of St. Giles; in Glasgow, in Glasgow Cathedral. Neither of these churches is now truly a cathedral, for both are Presbyterian, but the popular designation survives, as it does in Dunblane and elsewhere. The new minister of St. Giles, H. C. Whitley, comes from the west country, where he won a wide reputation as a leader in slum clearance and housing reform. He is an outspoken and courageous man who now has a unique opportunity to get his convictions heard over the whole land. At the service in Glasgow Cathedral, Nevile Davidson, who also holds an influential position in both church and state, spoke on housing, suggesting that "Let Glasgow Flourish," the city's present motto, be replaced by the original: "Let Glasgow Flourish by the Preaching of Thy Word and the Praising of Thy Name." He called the abbreviated form "unworthy and banal."

Scottish Schools Make Place For Religious Instruction

In Scotland there is a close relationship between church and state in the teaching of

religion in the national or civic schools. The Protestant denominations work together in this area, though the Episcopal arrangements, while within the scheme, are somewhat different. The Roman Catholics have their own schools, also supported by taxation under the local education authority. In schools where the majority of the pupils are Protestants, any Roman Catholics or others who so wish are exempted from attendance at religious instruction. All schools have their own chaplains, who work in close harmony with the headmaster and staff in providing religious education. Pupils receive religious instruction as part of the curriculum and from the regular teachers. So far as the private fee-paying schools are concerned, each makes its own arrangements.

Building Fund Shortage Spurs Use of Hall-Churches

Funds are still inadequate for church building and extension in Scotland, and a second £1 million is being asked for from the Church of Scotland. The shortage of funds has compelled the adoption in our church extension program of the "hall-church." Instead of erecting a church and a church hall, we put up a well built and seemly hall, with chairs instead of pews. At one end is a "sanctuary" with pulpit, communion table, font, reading desk and choir stalls, which can be curtained off when the hall is being used for activities other than worship. Recently this arrangement has been strongly criticized on the ground that it divides the secular from the sacred in a manner likely to create a wrong impression. One might ask, however, if people really want to play games or dance or listen to concerts in front of the communion table. It would seem that the separation to which exception has been taken is even more definitely emphasized when one participates in secular activities in a church hall and goes to another building, i.e., the church, for worship. In spite of the criticism Dr. Pitt-Watson, Martin Shields and Robert Mackintosh will probably go unperturbed on their way, seeking through their committee to provide more hall-churches.

In Brief

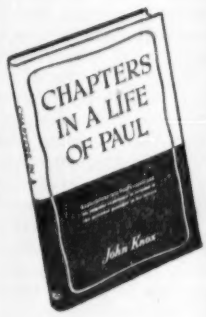
The death of J. G. Riddell of Glasgow University removes a man of devotion and courage, whose speeches in the Church of Scotland Assembly, as convener of the church extension committee, were of a high order.

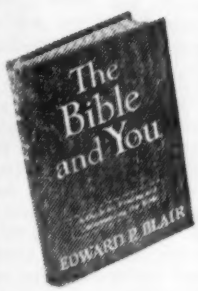
The convention of the Sunday School Union for Christian Education, held here in September, attracted hundreds of teachers of many denominations from all over the country. Among the speakers were Prof. E. P. Dickie of St. Andrews University, who was chairman, A. C. Craig, D. M. McFarlan and A. S. Dingwall. M. E. Macdonald, successor to James Black at St. George's West, conducted the communion service in his church, assisted by J. C. Middleton.

INNES LOGAN.

Methodist Relief Giving in Year Exceeds $1 Million

U.S. Methodist giving for overseas relief for 1954-55 reached the highest peak in seven years—$1,308,033.87.





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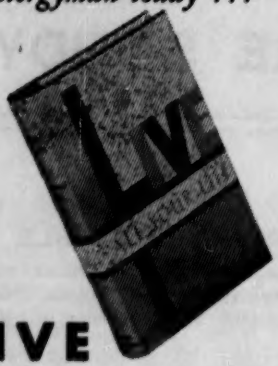

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Carolinas Spurn Integration Call

Schools Open on Segregated Basis, as Indications Point to Some Sort of 'Private' Arrangement

LAURINBURG, N. C., Oct. 12.—In an August address at Lake Junaluska, Methodist assembly ground in North Carolina, Bishop W. T. Watkins of Louisville put in poignant words the dilemma of the southern Christian as he faces the issue of racial integration in the schools. "We of the south . . . do not minimize our sins," he said. "We know quite well what the ideals of brotherhood are and what a complete likeness of Jesus Christ would require of us. . . . In Christian candor we say there are areas of brotherhood we are not in a position to enter yet. . . . We wish it noted that our position casts reproach on ourselves and not on Jesus Christ or the Christian religion. We prefer to bring reflection on ourselves by confessing that we have not yet become fully Christian . . . rather than by casting an aspersion on the Christian religion by implying that it does not require us to be a full brother to the Negro."

Focus on Student Group

In North Carolina this month, as frequently in the recent past, that dilemma came to a focus in the area of church student work. Jolie Fritz, director of the Wesley Foundation at College Place Methodist Church in Greensboro, was dismissed because of her interracial activities. Employed a year ago, Miss Fritz became the target of criticism last spring for her views on race, but at that time she was sustained by the local Wesley Foundation board. When in September her name was listed in the local press as an officer of N.A.A.C.P., demands for her removal were renewed.

After consultation with the interconference commission which supervises student work for the two Methodist conferences in the state, the board relieved Miss Fritz of her duties. Warren Ashby, chairman of the board, requested that his vote be recorded against her dismissal, and four of the 13 members present abstained. A joint committee of the two conferences appointed last spring to study supervision of student work asked that the General Conference next year clarify administrative relationships where Wesley Foundations are housed in Methodist churches, but rejected a proposal that student groups be placed under the official board of the local church.

An End to Public Schools?

Until lately it appeared that North Carolina officials were agreed that the public schools should be preserved at all costs. But recent developments have raised a doubt about official policy in the crucial choice between integration and abandonment of the schools. In an address last August advocating a plan of voluntary separation in the schools, Gov. Luther H. Hodges warned that if such a plan were not accepted the people might refuse continued support of public schools. But he then declared: "Abolition of the public schools and their replacement to a most uncertain extent by private ones is a last-ditch and double-edged weapon. If the weapon is ever used in North Carolina, its results will be appalling in ignorance, poverty and bitterness."

Last week the governor suggested that if a voluntary program did not work out the next resort might be a "local option" plan. He did not go into details; but the next day the state's advisory committee on education reported: "Among other things we are giving study to what we regard as the final and last step, if all else fails to produce a tolerable situation, namely the abolition of public schools and the organization of private schools."

That night, in an address at Coker College in Hartsville, S. C., Editor Jonathan Daniels of the Raleigh (N.C.) *News and Observer* declared that to put an end to public education in the south is "something beyond secession from the union. [It is] secession from civilization." In an editorial, Mr. Daniels called for clarification of the governor's position. Meanwhile, the chairman of the committee on education of the state junior chamber of commerce has pointed out that fear of integration is halting progress in meeting the state's pressing school needs. It is estimated that North Carolina at present has a shortage of 7,800 classrooms.

Schools in both the Carolinas opened without integration and without serious incident. In a few North Carolina communities Negroes requested admission to white schools, but were refused. It appears that the real test is being postponed until the fall of 1956. In each state about a dozen integration petitions have been filed, probably as a basis for future legal action. One case from Montgomery county, N. C., is now in the courts. In a number of North Carolina school districts biracial committees have been appointed to study the problem. But there is still no official provision for consultation between white and Negro leaders on a statewide basis.

Churchmen Spurn Pressures

In many Carolina communities "citizens' committees" have been formed. There are also private statewide groups—in South Carolina the "Committee of 52," in North Carolina the "Patriots of North Carolina," dedicated to maintaining the "purity and culture of the white race and Anglo-Saxon institutions." Reports tell of economic and other pressures on Negroes who sign integration petitions. When indications appeared of reactivation of the Ku Klux Klan in Horry county, S. C., the Conway ministerial association advised churchmen to "resist every pressure to join."

The South Carolina Methodist conference adopted a resolution warning against groups "formed for the express purpose of exerting economic pressure upon a portion of our citizenry to prevent the exercise and development of their moral consciences and their civil rights." Sharp criticism from within the church and in the public press was directed at the conference for this action and for entertaining Bishop J. W. E. Bowen, fraternal delegate from the Central (Negro) jurisdiction. It is reported that some Methodist preachers are being put under pressure to join citizens' councils or make statements upholding segregation. One of the sponsors of the conference resolution is said to have been moved from his Orangeburg county charge at the request of his congregations.

HENRY G. RUARK.

Indians Protest New Proselyting

Hyderabad Deputation Warns Against Christian Activity—Bill Would Ban Crossword Gambling

TIRUVALLA, TRAVANCORE-COCHIN, INDIA, Sept. 23.—An 18-man deputation representing the Hyderabad Depressed Classes Association recently waited on Govind Vallabh Pant, the national government's home minister, to call his attention to the "serious situation" in some parts of Hyderabad arising out of mass conversions to Christianity. The deputation said that in the past five months at least 5,000 *harijans* (members of the depressed class), "lured by material benefits offered by missionaries," have embraced the Christian faith. At the same time the deputation presented a memorandum deploring the fact that in spite of the directives of India's constitution and legislation adopted in various states, harijans are no better off than they were before these measures were adopted.

Manikam Fears West Has Not Yet Learned Lesson

Rajah B. Manikam, East Asia secretary for the World Council of Churches and the International Missionary Council, addressed the Tamil Christian Council at Vellore Sept. 11. Pointing to Great Britain's attitude toward Malaya and Holland's toward New Guinea, he warned that the Western nations have still not "seen the handwriting on the wall." In the past decade, he said, valuable institutions and ideologies of the West have been incorporated into Asia's movement toward independence and freedom from colonial domination. "The sleeping giants of the East have awakened and the masses are on the march, the common man demanding his fundamental rights. Since 1946, 570 million people in India, Pakistan, Burma, Ceylon, Indonesia, the Philippines and parts of Indo-China and Korea have tasted the first fruits of independence acquired through peaceful means."

Lauds Christian Contribution To New Social Trends

Turning to the subject of education, Dr. Manikam said it seems to him that certain of our states are assuming "totalitarian" powers in this field—a trend he sees as potentially dangerous. He pointed out that Christians played a leading role in the establishment of Asia's educational institutions and in the administration of medical and social services. In these and many other activities now taken over by the state, he noted, the church was the forerunner. Moreover, the church led in movements for eradication of illiteracy, removal of untouchability and emancipation of women. It is well, Dr. Manikam continued, that Christian leaders are taking their place in the new governments in Asia, some of them holding positions of trust and responsibility. Indeed the Christian community, which numbers only 3 per cent of the population of east Asia, has not lagged behind in offering wholehearted support and cooperation in nation-building enterprises. But, he said,

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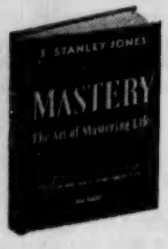

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the church in India must remember that it is part of a world church and must not permit "narrow nationalism" to deprive it of its international character. Dr. Manikam had a final word of advice for Asian Christians: that they acquire a knowledge of the continent's other systems of religious thought.

Bill Would Outlaw Chance In Crossword Contests

Early this month a bill to regulate crossword-puzzle and similar competitions as conducted by certain newspapers and groups of persons was introduced in the national parliament. These competitions, which purport to be merely games of skill but are in reality a form of gambling, have been multiplying in India at an alarming rate and are having a deleterious influence on large sections of the populace. The bill was introduced in response to representations from the states of Bombay, Andhra, Patiala and East Punjab. It would ban any competition which offers prizes exceeding 1,000 rupees (about $200) in any one month. Contests in which the monthly prizes total less than this sum would have to be licensed under an authority appointed by the state governments. Promoters of competitions would be required to keep accounts and submit them to the state authority. Penalty for violation of the law would be a fine of not more than 1,000 rupees and/or three months' imprisonment. If any publication illegally conducted or advertised a prize competition, the state would have the power to confiscate every copy containing the offending matter.

Sees Ties Between Vedic Religion, Indus Valley Civilization

In a lecture in Madras T. N. Ramachandran, director general of archaeology for the government, said that recent finds at Makenjodaro and Harappa reveal that the religion of the Indus Valley civilization was related to the "Vedic culture," which he defined as a culture that can be explained in the light of the hymns of the Vedas. Heretofore historians have estimated that the Vedic age began not earlier than 1800 B.C. The Makenjodaro and Harappa finds, however, date back to about the third millennium B.C. Referring to the vestiges of the Vedic age itself, Mr. Ramachandran mentioned the recent discovery, at Khalsi near Dehra-Dun, of traces of *aswamedha* or horse sacrifice performed by a king named Silavarnam. Near by was found an edict of Asoka exhorting the people to put an end to animal sacrifice.

Explore Virtue of B.C.G. In Leprosy Treatment

After long research, the Calcutta School of Tropical Medicine has found that there is a possibility of developing B.C.G. vaccine as a prophylaxis for leprosy. The school proposes to undertake a 5-to-10-year controlled field study to ascertain the vaccine's possible protective properties against leprosy. It has been confirmed that B.C.G.-induced lepromin positivity persists over a longer period than does similarly induced tuberculin positivity. The next and most important question is whether the increased sensitivity to lepromin produced by B.C.G. confers any real protection against leprosy. The proposed study would seek to answer that question. P. Oomman Philip.

Mexico Suffers Flood Disaster

Hurricanes in East and Record Rains in West Bring Worst Devastation in the Nation's History

Mexico, D. F., Oct. 5.—In the past three weeks the Republic of Mexico has suffered the worst flood disaster of its entire history. The east coast was struck at several points by the hurricanes Hilda and Janet, while areas in the south and middle west were flooded by the heaviest rains in many decades. The regions suffering greatest damage were the states of Tamaulipas, Veracruz, San Luís Potosí, Michoacán, Guerrero and Hidalgo and the territory of Quintana Roo; Puebla and Tlaxcala were also the scene of very bad floods. Three-fourths of the city of Tampico, great oil capital on the Gulf of Mexico, is still under water and almost totally destroyed. Aerial photos of Chetumal and Xcalak, towns on the Caribbean coast, show a striking resemblance to Hiroshima after the atomic bomb blast.

Prompt U.S. Aid Is Appreciated

Although the exact number of dead and homeless may never be known, rough estimates put the number of dead at 300, of the homeless at not less than 70,000. All official resources for relief have been mobilized in the rush to succor the people in the stricken areas. Even so, they have proved pitifully insufficient. The president of the republic took personal charge of the first relief measures taken in the Tampico area. Urgent calls for help are being broadcast to the entire nation. The prompt and generous relief sent by United States agencies has been deeply appreciated and is touching the hearts of the people wherever it goes. It is a fine demonstration of real good neighborliness. Foremost in this evidence of a revival of true friendship between the two nations were the planes and helicopters which, launched from landing sites north of the border and from the aircraft carrier Saipan sent to the scene from Panama, brought food, clothing and medicines.

Uncle Sam Plays New Role In Mexican Cartoon

Excélsior, one of this city's greatest newspapers, came out with a cartoon in marked contrast to the usual representation of Uncle Sam as an object of derision or resentment. This cartoon, titled "Good Neighbor," shows a friendly Uncle Sam standing on the deck of the Saipan carrying a huge box labeled "Destination: Tampico." Yesterday a press dispatch reported the arrival in Quintana Roo of a B-29 sent by the United States government with much-needed relief supplies. It commented: "The personnel of the B-29 demonstrated their sympathy and humanitarian feelings toward our fellow citizens by receiving them on board the plane as if they were members of their own families."

Evangelical Council Unable to Contact Local Leaders

It is not yet possible to report what loss of life and property has befallen Protestant

constituencies in the stricken areas. Communication has not yet been established with the main centers in the states of Tamaulipas and San Luís Potosí. Letters and wires sent by the National Evangelical Council to leaders there have not been answered—whether because they failed to reach their destination or because the leaders have been unable in the midst of their distress to gather the information. In Tampico there were a number of flourishing congregations—National and Associate Reformed Presbyterian, Baptist, Methodist, and several with independent affiliations. There also the Salvation Army had one of its main Mexican posts. In Ciudad Valles, another severely damaged town, the Associate Reformed Presbyterian Church had a large chapel and a strong congregation, and the Pilgrim Holiness Church had an active congregation and a school for Christian workers.

Protestants Launch Relief Funds

Mexico City's ministerial association has started raising a relief fund in the Federal District. Yesterday the National Evangelical Council, meeting in San Luís Potosí for its annual assembly, approved a call to all Protestant churches in the country for a national relief fund. It announced that contributions should be sent to the council's treasurer, Prof. E. J. Huegel, Apartado 117 bis, Mexico, D. F. Delegates from the stricken areas did not appear for the assembly, obviously because of disrupted travel facilities. Some of the delegates from other areas arrived bringing large bundles of clothing for the Protestant homeless in San Luís Potosí itself. Members of the assembly recalled that on two previous occasions national collections had been made under the council's auspices for the victims of hurricanes in the Tampico area. But never was the need so great as now. In all probability most of the chapels, temples and parish houses in the stricken areas have been destroyed, besides the loss of homes of church members. There will be much urgent rebuilding to be done.

And So Forth

Vicente Mendoza, Latin America's outstanding hymn writer and a much beloved pastor, preacher, teacher and journalist, died June 14 at the age of 79.

Enroute to South America, Howard W. Yoder, executive secretary of the Committee on Cooperation in Latin America, spent two weeks in July on his first official visit to this country.

Dr. Yoder was one of the main speakers at the Methodist ministerial institute conducted under the joint auspices of the Methodist Department of Christian Education and Union Theological Seminary here. The sessions were held at the seminary's brand-new building. Highlight of the program was the lectures on pastoral psychology given by Angel M. Mergal of Puerto Rico. G. Baez-Camargo.

Commend New Jersey Assembly's Rebuff to Race Tracks

The New Jersey Christian conference on legislation has commended the state racing commission's rejection of five applications to conduct harness racing with pari-mutuel betting in five counties.

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Secular Motives Lead to Church

Sociologist Analyzes Study of Members' Reasons for Joining Twin City Baptist Congregations

MINNEAPOLIS, Oct. 11.—At the recent annual meeting in Washington of the American Sociological Society, Prof. David O. Moberg of Bethel College (Baptist General Conference) in St. Paul suggested that a major reason for the rapid growth of the American church in this generation is the increasing "secularization" of our society. He based his hypothesis on a study of interviews with 104 persons who in 1953 joined five Twin Cities congregations representing four different Baptist bodies, "all doctrinally conservative, although not militantly fundamentalistic." Of the main reasons given for joining a Baptist church by 81 of those interviewed, Dr. Moberg classified 44 as predominantly secular (family, nearness to home, etc.), 20 as predominantly sacred, 29 as "mixed." The 9 others were unclassified. Dr. Moberg said this and other evidence indicates that many people are attracted to the church because it offers certain group satisfactions no longer available in other institutions. "It is also possible that secularization has invaded the church itself and has contributed to many changes in its programs, its methods and even its basic teachings and goals," he declared. "If this is the case, much religious activity may be dominated by social, business or other selfish, profane or secular motives instead of by holy or sacred ones."

Study Possibility of Federating E.L.C. Colleges, Seminaries

A proposal to establish a "Lutheran University of America" through federation of six colleges and two seminaries of the Evangelical Lutheran Church was studied at a recent two-day meeting here. Attending were 115 representatives of the administrations, faculties and boards of Augustana, Sioux Falls, S. D.; Concordia, Moorhead, Minn.; Luther, Decorah, Iowa; Pacific Lutheran, Parkland, Wash.; St. Olaf, Northfield, Minn.; Waldorf Junior, Forest City, Iowa; Luther Seminary, St. Paul; and Luther Seminary, Saskatoon, Sask. "A Concept of a University," presented by Orville Dahl, executive secretary of the E.L.C. division of higher education, examined the organization of several European, Canadian and U.S. universities and suggested areas of cooperation if the E.L.C. institutions were federated into a university: library resources, historical associations, international liaison, alumni development, the diaconate, professional associations, a university press. A number of the educators present expressed approval of the plan, believing it would mean better service for the church, but others feared that it would result in loss of autonomy and diminish the voice of faculty members in educational policies. At the end of the session the conference asked the E.L.C. Board of Education to establish a committee to "explore ways and means of increasing the effectiveness of cooperation among all educational institutions of the Evangelical Lutheran Church." It will consider the proposed university set-up "and any other organizational structure that may be suggested."

Visitors to Lutheran Missions Urge Aggressive Programs

Twenty-one churchmen—most of them Evangelical Lutheran pastors and laymen—returned Sept. 16 from a visit to Lutheran mission stations around the world. Several of them came home convinced that the church needs a more aggressive missions program to capitalize on present opportunities. On all fields, they reported, attempts are being made to develop a self-sustaining native church as quickly as possible to carry on when "foreign" workers can no longer be sent. All spoke highly of the caliber of the missionaries they met abroad.

Recall Fight to Extend Confession Privilege

When Emil Swenson retired recently after 16 years as president (equivalent to bishop in other denominations) of the 150,850-member Minnesota conference of the Augustana Lutheran Church, the *Minneapolis Star* recalled his court fight to protect the "privileged" character of confessions to clergymen of *all* denominations. A district court judge held Dr. Swenson (then pastor of Bethlehem Lutheran Church here) in contempt for his refusal to tell the court what a husband in a divorce case had confessed to him. The judge, a Protestant, interpreted the 1923 state law covering privileged communications as applying only to compulsory confessions made under the discipline of a church, such as the Roman Catholic. Dr. Swenson appealed to the Minnesota supreme court, which on June 26, 1931, supported him, holding that the legislature "never intended the absurdity of having the protection extend to the clergy of but one church . . . it applies to a voluntary 'confession' as well as to one made under a mandate of the church." That year's session of the legislature was aroused by Dr. Swenson's fight to amend the 1923 law to clarify its provisions on behalf of all clergymen. The new president of the Minnesota Augustana conference, succeeding Dr. Swenson, is Leonard Kendall, since 1928 pastor of Messiah Lutheran Church here.

And So Forth

A recent survey made by the *Bond*, publication of the Lutheran Brotherhood life insurance society with headquarters here, reveals that almost half of the U.S. state governors are either Methodists or Episcopalians. The tabulation: Methodist, 13; Protestant Episcopal, 10; Baptist, 6; Presbyterian, 5; Lutheran, 4; Congregational Christian, 3; Roman Catholic, 3; Christian, 1; Jewish, 1; "Protestant," 1; no affiliation, 1.

St. Mary's Greek Orthodox congregation is to build a $600,000 Byzantine-style church on a bluff overlooking Lake Calhoun in Minneapolis. It will occupy the site of the log cabin from which Samuel and Gideon Pond, first Protestant missionaries in this area, conducted their work among the Indians. That cabin, built 121 years ago, was the first building in Minneapolis.

A plea to get America's surplus food "out of the caves and storage bins and into the stomachs of the two-thirds of the world's

people who are hungry" was sounded at the Lutheran World Action rally held recently at Holy Trinity Lutheran Church here. Speakers were Edwin Moll, for eight years director of the Lutheran World Federation's Near East office in Jerusalem, and Rollin G. Schaffer, L.W.A. promotional secretary.

Fifty-four persons from 10 denominations and 9 states attended the recent workshop on pastoral care and counseling at the Rochester, Minn., hospital, which is affiliated with the Mayo clinic. The workshop was sponsored by the hospital, the Minnesota council of churches and the Methodist Board of Hospitals and Homes.

Addressing around 300 upper midwest Salvation Army officers at a recent meeting here, Commissioner Edgar Dibden of London, chief of the Army's international staff, said that the Salvation Army is now at work in 85 countries, including China and East Germany. It has no immediate plans to resume the work in Russia it discontinued in 1918.

Two Baptist groups in Minnesota recently held annual meetings and elected new leaders. Lloyd Short, chairman of the University of Minnesota's political science department, is the new president of the Minnesota convention of American Baptist Churches. Maurice Lawson, pastor of Olivet Baptist Church, Robbinsdale, was elected moderator of the Minnesota Baptist conference of the Baptist General Conference of America.

The annual Minnesota school of missions, held this year in St. Paul, heard a discussion of the problems of the American Indian by E. Russell Carter of Lawrence, Kan., Indian expert for the National Council of Churches.

WILLMAR L. THORKELSON.

Discuss Rural Problems in Rhodesia

Missions in Central African Federation Are Represented at Conference

UMTALI, SOUTHERN RHODESIA, Sept. 21. —A significant rural missions field work conference was held Sept. 7-11 at Waddilove Mission, Marandellas. Proposed originally by Agricultural Missions, Inc., the conference was financed in part by a grant from the Ford Foundation and held under the auspices of the Christian councils of Southern and Northern Rhodesia, Nyasaland, Tanganyika and Portuguese East Africa. The more than 50 delegates—both Europeans and Africans—came from missions operated by 13 denominations. The conference was the first of its kind to be held in south central Africa.

After presentations by speakers, the following topics were discussed in group conferences: The Present Situation in Rural Areas, The Church and Rural Life, The Rural Family and the Land, The Southern Rhodesia Land Husbandry Act for Africans, and Rural Education.

Both heartening and instructive was this sharing of experiences in promoting better methods in agriculture, education, church work and community development. The leadership was specialized; it included a former director of the native agriculture department, the secretary of the Southern Rhodesia Christian Conference, the chairman of the Natural Resources Board, an assistant director of native agriculture, the acting director of native education and the executive secretary of Agricultural Missions, Inc.

To conserve and extend the values gained from the deliberations, a series of regional conferences is planned for the coming year, and another inclusive conference for not later than 1958.

This entire region is passing through days of crucial decision. All who are concerned for its future feel a heavy weight of responsibility for decisions which will affect vast multitudes. Conferences like that held at Marandellas offer significant help to those who bear responsibility for the welfare of people in the rural areas.

FRANK T. MEACHAM.

Aged D.P.'s Send Aid to U.S. Flood Victims

Aged displaced persons living at the Lutheran Insula old people's home in Berchtesgaden, Germany, contributed from their meager stipends $58.50 for relief of victims of the recent floods in the northeastern United States. The National Lutheran Council, to which they forwarded the money, has no relief program of its own in that area, so it turned the gift over to the Red Cross. With it went a check for $23.81 contributed by the Evangelical Inner Mission Society of Frankfurt, Germany.

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Chileans Benefit In Bible 'War'

Success of Protestants' Distribution Spurs Catholic Appeal for Rival Publishing Venture

SANTIAGO, CHILE, Sept. 19.—Praise for the cooperation given the local branch of the British Bible Society was voiced by Norman J. Cockburn, general secretary of the society, when he met here last week with leaders of our Evangelical churches. Last year the local branch distributed close to 200,000 Bibles, New Testaments and Bible portions. When this record was published in our daily press, Humberto Muñoz, a Roman Catholic priest, responded with a public statement appealing to his church to make a good edition of the Bible available at low cost to counteract the Evangelical influence. "We must remember that our church's three great enemies—communism, Freemasonry and Protestantism—are well organized and able to scatter about abundant literature," he said. "To defend ourselves from Protestantism . . . we should print around 500,000 Bibles to be sold at a very low price. Of course this would be too many for our own use in Chile, but we could export copies to other countries in South America. This must be done soon, or the Protestants will flood Chile with their Bibles. . . . We urgently need to organize a society with strong financial backing, which we might solicit from Catholics in the United States, and thus match the Protestants in sale of the Bible."

Liquor Lifts Chile's Traffic Toll

The scarcity of motor vehicles in Chile (1 to 60 inhabitants) is not matched by a scarcity of traffic accidents. Every year over 100,000 persons are injured—an average of 1 for every vehicle on the roads—and over 10,000 are killed. Drunken driving is cited as the villain in 38 per cent of all traffic accidents. This figure has led the Chilean W.C.T.U. to initiate a strong national education campaign for total abstinence, in which the local churches are cooperating.

U.S. Economists Seek Reasons For Chile's Inflation

Six economists from the Klein & Saks organization in Washington, D. C., have arrived in Santiago under a special contract with our government to try to determine the causes underlying the terrifying inflationary trend here and to recommend measures to overcome it. The specialists have six months to come up with their solution. For their services the government is paying $400,000 as well as providing board and lodging.

Soil Conservation May Relieve Food Shortage

This country's paramount problem is lack of sufficient food for its population. A main contributor to this situation is severe soil erosion throughout the length of the land. Of nearly 37 million arable acres, about one-third have had their fertility reduced by erosion. Now the U.S. department on inter-American technical cooperation has contributed $139,000 and Chile $90,000 to finance a joint battle for soil conservation. In half a dozen provinces in the part of the country once known as Chile's granary, 23 Chilean and 6 U.S. experts are at work erecting defenses against heavy rainfall and floods, planting trees and establishing seed nurseries.

Chileans Hail 'Porgy'

"An artistic event of singular greatness, the like of which Santiago has not seen in 25 years"—this was the comment of critics on the 10 performances of *Porgy and Bess* by a U.S. company at our municipal theater. The members of the cast, all but two of them Negroes, were warmly welcomed everywhere. During their free hours they visited a number of public schools and sang for the pupils. Before they left Chile they took up a collection among themselves and turned the money over to one of our poorest schools. James W. Reynolds, one of the actors, asked for a chance to sing in a Protestant church. He did so—at the Union Church (English speaking), of which A. F. Wesley, Methodist missionary, is pastor.

Missionaries Bring Aid to 'Forsaken' Indians

Mr. and Mrs. David Lowry, the latest Methodist missionaries to arrive in this country, have been commissioned for rural service. Mrs. Lowry, an M.D., has been recognized by the ministry of health and granted permission to practice among the Araucanian Indians, the most forsaken people in the nation, among whom the Methodist Church carries on a strong missionary work. In addition, she will head the Methodist annual conference's health program, which includes supervision of clinics in local churches and training of young people to assist in medical services to the Indians.

And So Forth

Jehovah's Witnesses are carrying on a persistent crusade throughout Chile. In distributing their well printed books and folders they are assisted by a goodly number of U.S. citizens who have come down to help. They thrive mainly on members of the already established churches, visiting them in their homes and going after them wherever they are with great insistence.

In connection with the Santiago Psychiatric hospital, 120 former alcoholics have organized a movement to aid other people who have been treated for alcoholism. They plan to open a residence for people who have been cured.

First reports from Chile's 1952 census reveal that in that year we had a population of 5,941,750—3,058,650 women and 2,883,100 men. Urban population was 3,561,450; rural, 2,380,300.

PEDRO ZOTTELE.

Refugee Relief Act Begins to Function

On Sept. 26, 318 Lutheran-sponsored immigrants arrived in New York on the U.S.A.T. Gen. Langfitt. Of these, 300 came in under the U.S. Refugee Relief act, the others under the regular immigration quota system. They constituted the largest single "new neighbor" group to arrive on one ship under the Refugee Relief act.

Indigenous Batak Church Hopeful

One of Asia's Great Christian Groups, Lutheran Body in Sumatra Remains Confident but Concerned

DJAKARTA, INDONESIA, Sept. 28.—One of the great churches of Asia is the H.K. B.P., the Batak Church in the Tapanuli district of western Sumatra, the long, narrow island at the western end of the Indonesian archipelago. It has 585,081 members in 932 congregations. The church is the fruit of the Rhenish Mission of Barmen, Germany, which transferred its work from Borneo to Sumatra in 1861. Earlier, British Baptists and American Congregationalists had initiated work there, but it did not last.

The Germans pushed inland and settled around Lake Toba, Indonesia's largest inland body of water, 2,700 feet above sea level. Like a doughnut, the lake surrounds the island of Samosir, traditional homeland of the Batak people, where 180,000 people now live. The first missionaries found the Bataks a wild and vigorous people. They are still vigorous, but their wildness has been tempered by Christian contacts. They have erected churches throughout the Tapanuli district, in every town and village and even in the open fields. From the hilltop whither in 1861 Ludwig Nommensen was taken for the execution from which he was almost miraculously delivered, 15 church spires can be seen.

Beyond the Lake Toba Area

The Bataks are sharing their leadership with the Indonesian nation. The first vice-chairman of the parliament, the former chief of staff of the army, the general secretary of the ministry of education and dozens of educational inspectors are Batak Christians. The chairman of the Indonesian Council of Churches and the secretary of the Christian Literature Society are but two of many Bataks active in national Christian leadership. But in their homeland the Lake Toba people feel a strong sense of uniqueness as Bataks and as Protestant Christians. Theirs is the responsibility for continuing the evangelization of Batakland. They have set up a missionary body, Zending Batak, whose primary responsibility is to bring the gospel to the unevangelized areas of Indonesia, and they have already begun evangelistic work among the Mentaweis and the Sakais.

The Lutheran World Federation has agreed to supply the church with resources for certain internal developments. Foreign capital is helping establish the theological faculty of Nommensen University (H.K. B.P.) at Pematang Siantar. L.W.F. funds cover the salaries of Indian and American fraternal workers on the staff.

Resources Are Limited

In Batak-land, as in most of the other synods comprising the Indonesian Council of Churches, the indigenous bodies do not have the resources to meet their total responsibilities. The European sending societies which mothered them during their earlier years are unable to supply the funds and personnel needed for postwar reconstruction and extension. In 1914 the Rhenish Mission had 60 evangelists in Indonesia; today it has only 3.

The lack of communications and transportation in this area, as throughout Indonesia, is one of the nontheological factors conditioning ecumenical development. The long isolation of the Batak people, their *adat* or distinctive folk law (like all primitive law based chiefly on custom), their several dialects and their tribal pride make them independent of central controls, whether political or ecclesiastical.

Batak Ministers Confer

During the past summer this correspondent and other Christian leaders from Djakarta traveled to Batak-land to attend the ministers' conference at Padang Sidempuan. We flew to Medan on the north coast, then went by motor car up through Pematang Siantar to Prapat, whence Lake Toba is first glimpsed, and on to Tarutung. From there to Sibolga on the south coast we traveled over one of the poorest roads we have ever encountered, but the view over the Bay of Tapanuli at Sibolga justified the damage to the motor. Thence to the conference site the route lay partly along a beach which has all the beauty of the South Seas at their glamorous best, and among people who were cordial and gracious even to foreigners. These seacoast people are predominantly Muslims, won to that faith, like other coastal dwellers throughout Indonesia, by Islamic traders. Christian residents of Sibolga and other seacoast towns are for the most part Bataks who have migrated from the Lake Toba region.

On the way to Sibolga we stopped at a rice field to view the plaque marking the

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spot where Henry Lyman and Samuel Munson, American Board missionaries, were killed by the Bataks in 1834. The H.K.B.P. now celebrates the November anniversary of the tragedy as a Day of Contrition. The church has inscribed on the marker: "The blood of the martyrs is the seed of the church." Within 30 years after these two men met their death, several congregations had been founded and a large part of the New Testament had been translated into the Batak language by Dr. Nommensen.

Sects Arrive to Spark Divisions

Beside the road we saw a "sectarian" church and stopped to meet its American missionary leader. In Siantar, we noticed two sectarian churches across the street from each other. One had split from the other over the issue of alleged "missionary domination." In recent years more than a score of sects have come along to plague the H.K.B.P. with different conceptions of the sacraments, holy days, theology and so on. The ministers' conference discussed the problem raised by the presence of the sects. Prof. G. Siahan of Nommensen University emphasized the need for the church to ground both ministers and laymen in knowledge of the confession so as to counteract "disruptive teaching." In Padang Sidempuan, the conference site, where only 5 per cent of the people are Christian, sectarianism is almost unknown. But in the areas which have already been evangelized many divisive groups are at work.

Roman Competition

The Batak Church has also been aroused by the vigorous Roman Catholic campaign in its midst. Foreign Catholic personnel in large numbers is being sent into the area, and five Roman Catholic upper middle schools have been established. The Batak Church has but one such school. The Roman Catholics were unable to enter Batak-land until 1933. Despite enforced inactivity beginning with the Japanese occupation in 1942 and continuing until the return of European missionaries to the area in 1950, the Roman Catholics by 1953 counted 47,080 baptisms and 21,123 catechumens. In 1953 alone they baptized 8,826 persons, 4,315 of them adults. In that year 53 young men were studying for the priesthood and 36 girls had begun training as sisters. The Dutch Capuchin priests are now being replaced by German Benedictines.

In his *Worldmission*, Msgr. Fulton Sheen says that Batak-land is one of the few places on earth where the people have flocked into the Roman Catholic Church without its having to labor hard in building schools and doing works of mercy. He declares that it is unfortunate that the Roman Catholic Church could not have come in earlier, for the "inadequacies" of the Rhenish Mission's program meant that the people were not sufficiently prepared to participate in the development of the Indonesian Republic. He does not explain why the people of Flores, where half the Roman Catholics of Indonesia live, played but a negligible role in the revolution.

More Pastors!

The 95 ministers who attended the conference at Padang Sidempuan were typical of the Batak Church's leadership. There are only 134 ministers for the nearly 1,000 congregations, and an additional 23 are engaged in administration. The synod figures that each pastor is responsible for an average of 779 families or 87,329 members. It hopes to increase the number of pastors by 104 before 1961. The local ministry for most of the congregations is now provided by about 1,000 evangelists who make their living teaching or farming but have had enough Bible instruction to preach and perform other ministerial functions. This service by the laity is a characteristic strength of most of the Indonesian church bodies.

The H.K.B.P. is an indigenous church. It has been criticized on the ground that by taking over the Batak folk law it has made too many compromises with pre-Christian culture. Admittedly, there are problems growing out of this policy with which the church must continue to wrestle, but in this age of national sensitivity it is an asset. We sensed throughout the proceedings the complete equality of all workers: Indonesian, German, Dutch, American and Indian. The antiforeign attitudes which were an inevitable concomitant of the revolutionary period were conspicuous by their absence; indeed, they are generally giving way throughout Indonesia.

Need for Local Support

The pastors at Padang Sidempuan voted to re-establish the pension fund for church workers which has been largely inoperative since the Japanese occupation began. Throughout Asia the church confronts the need to provide for the economic support and pension of its ministers. Generally rural Asians are unable to support adequately a professional ministry and the administrative machinery developed from Western missions. Local support becomes of increasing importance as mission subsidies are terminated and the number of full-time pastors is increased.

The conference considered the Batak Church's creed—a noteworthy fact in view of the general lack of confessional consciousness among Indonesian Christians. Until 1953 Luther's Shorter Catechism and the Bible were the church's sole creedal statements. Now that the church has a

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confession, the pastors feel the need to make members conscious of its significance. In view of sectarian developments, the pastors felt that the church must help individual Christians interpret the Scriptures correctly, lest they be misled by "false teaching or personal desire."

A Great Church

The Batak Church is one of the world's great Christian communities—a mass movement rather than a gathered church. It is concerned with self-preservation and internal organization as well as with extension of the gospel to Muslims and pagans. Greater resources must be made available if it is to hold its own against the mass assault of Roman Catholicism. These problems in the grace of God are capable of solution. The Batak Church has the power of numbers in a part of the world where Protestants usually are a tiny minority, and its people have demonstrated the capacity to raise themselves by their own efforts, to assume responsibility for their own affairs and to participate creatively in national and ecumenical movements. It is located in one of the wealthy parts of Sumatra, which means that native resources can be developed to undergird its own witness. It will continue to influence greatly the spread of the gospel throughout Indonesia.

WINBURN T. THOMAS.

The Church Roll

J. Thoburn Legg is leaving the Union Church of Río de Janeiro after eight years to become pastor of the Union Church in Guatemala City. Mr. Legg, a Methodist, succeeds Merrill Hutchins, who will attend Harvard Divinity School.

William M. Holt is returning to the United States after four years as pastor of First Methodist Church, Buenos Aires, which serves English-speaking people of over 20 denominations.

George M. Wilson has arrived in Athens to assume the pastorate of St. Andrew's American Church, after notable service at the International Church in Bangkok, Thailand. (See The Christian Century for Oct. 19, p. 1197.) J. Paul Williams, who filled the St. Andrew's pulpit the past year, has returned to his post at Mount Holyoke College.

Lynn Harold Hough, dean emeritus of Drew Theological Seminary, Madison, N. J., preached during September at City Temple in London, while Leslie Weatherhead, Methodist pastor of that Congregational church, was visiting other cities as president of the Methodist Conference of Great Britain. Dr. Hough's appearance in the City Temple pulpit completed a series of such preaching visits he has made there since 1918, totaling 15 months.

As he prepared to return to the United States after six years as director of social service for Lutheran World Service in Germany, Gerhard G. Dietrich was presented with a Johann Heinrich Wichern plaque, distinctive award of the German Evangelical Inner Missions, honoring his work as "friend, helper and counselor."

New national chairman of the United Christian Youth Movement's general council is Charles Boyles of Jackson, Miss., a Methodist student at Boston University school of theology.

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